FACTS

IN

MESMERISM,

AND

231

THOUGHTS ON ITS CAUSES AND USES:

BY

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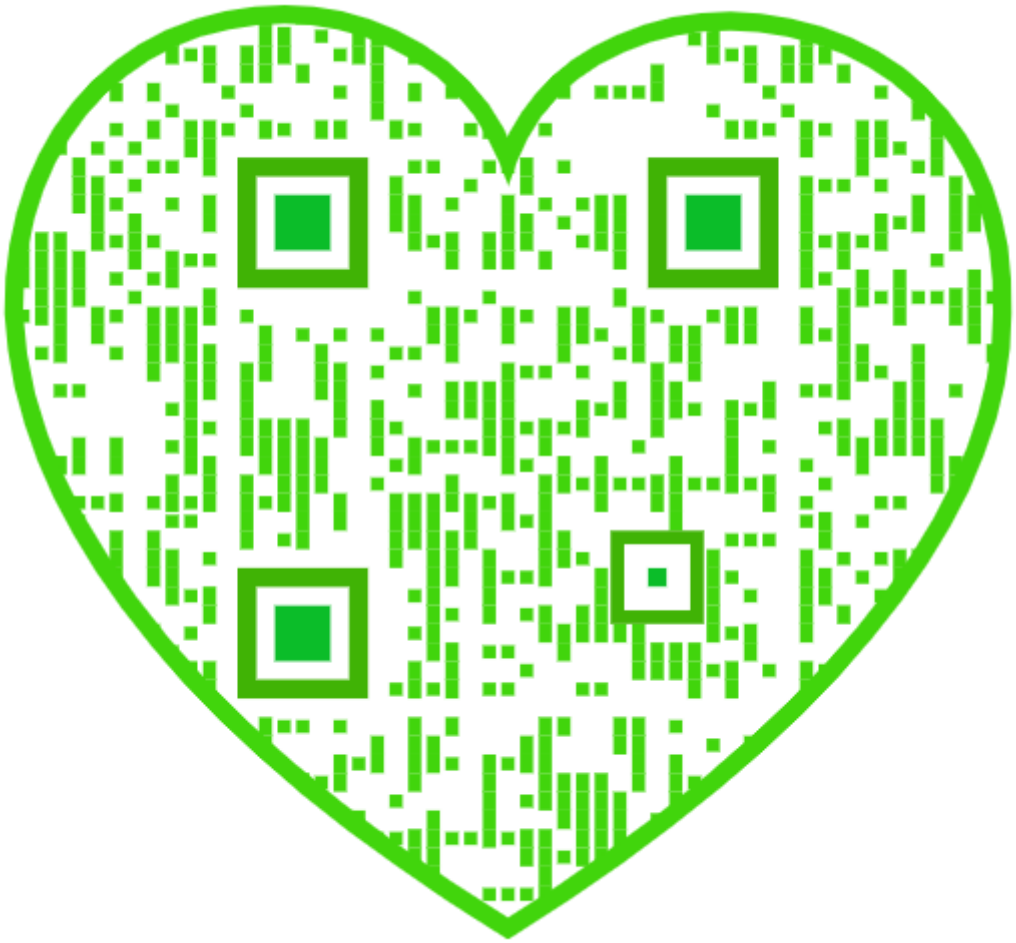
PRENTICE AND WEISSINGER.

1842.



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PRELIMINARY OBSERVATIONS.

It has been said by some one—and every one perhaps may, with sufficient correctness, repeat the words;

> "I see the right, and I approve it too,
> Condemn the wrong, and yet the wrong pursue."

Of this contradiction between approval and practice, it is my design to become myself an example, in these Observations.

Of auto-biographical memoirs, which even in these times of *retiring modesty* and *tee-total temperance* "IN ALL THINGS," are far from being unfrequent in appearance, I am not, in the abstract, either an admirer or an approver. Notwithstanding, however, this sentiment of semi-condemnation, it is my intention, on the present occasion, to make an approach toward what is likely to be deemed an effort at the production of one. Yet, strictly speaking, it will not be positively to that effect.

Though, in the course of my observations, brief references will be made to a few of the occurrences of my professional and scientific life, they will have but little connexion with my real *biography*. They

are rather intended to relate to and record certain medical and scientific events of past days, in which I had some agency, than to form any portion of my own history. Of the events thus commemorated, some occurred in the early part of my medical career, and others at a much less distant period. And they all exhibit somewhat of an aspect of *opposition* and *controversy*. From this consideration an inference will probably be drawn, by the "million," who look only at events, regardless of their causes, that I am, in my native temper and disposition, an irritable and contentious man. And that is a feature of character, toward which I feel too lively and deep an aversion, to be willing to have it imputed to me. Nor does my consciousness tell me that it is justly imputed.

I am inclined moreover to hope and believe, that to those persons who will take the trouble calmly and deliberately to examine and impartially judge of the statement I am about to offer, and for the strict and entire truth of which my reputation stands pledged, my disposition will appear under a different complexion. It will be perceived by them that, in no instance, have my contests been of a personal character. They have been neither defences of myself, nor attacks on others. They have consisted in discussions and debates in behalf of what I believed to be truths improperly assailed—marked perhaps, at times, with as much positiveness, spirit, and feeling, as the circum-

stances of the case required or justified. And if, in the course of the controversy, my antagonists (for they were generally numerous) indulged in language, insinuations, or charges, in relation to myself, or the subject in dispute, which were deemed exceptionable, I have seldom been backward in retorting with as much severity, as was fairly admissible. Nor is this all that may be stated in my behalf.

Numerous and diversified as my professional and scientific collisions have been, no instance can be cited, in which I was the first assailant. The attack being made on some doctrine or opinion believed by me to be true and valuable, in which I therefore felt an interest, and in which perhaps my name was involved, I came into action, in the character of a defendant, and from a sense of duty. In conducting my defence, however, I do not deny that I have been occasionally induced, by some departure from fairness, moderation, or decorum, on the part of my adversaries, to carry the war into their own territory, and in one sense of the term, to become the aggressor. And that that policy is at times not only justifiable, but necessary, will not be questioned, by competent judges. It aids in the vindication of truth and right, by inflicting on the authors and willing supporters of involuntary error or intentional falsehood and wrong, some of the evils which they are endeavoring to bring down on others. Though this may be pronounced the very

essence of war, it is often indispensable to the establishment of peace. It was thus that Rome was most effectually defended under the walls of Carthage.

From the narrative I am about to give, it will further appear, that almost every controversy I have held has been with the opponents of some new and nearly *friendless* doctrine or opinion, which had been illiberally assailed, for one or more of the following rersons—*because* it was new, and stood somewhat in the attitude of a *persecuted stranger* in a foreign land—because it was out of harmony with the customary mode of thinking of its assailants, their associates, and predecessors—because vulgar prejudice, or superstition, or both, were arrayed against it—or because, in reality, its opponents knew nothing about it, and were too indolent or heedless to study it!—the latter being perhaps the most frequent ground of opposition. I have been also led to the *open advocacy* of a new and sound doctrine, because those, who believed in it as firmly as myself, were afraid to appear in defence of it, lest a step, in their opinion so *rash and impolitic*, might *trench on their popularity*, in church or state, law, medicine, or social standing. Of all forms of cowardice this is the most *immoral* and *ignominious*. It is much less culpable and disgraceful to fly from cannon-bullets, which might lop off a limb or a head, than to desert the cause of truth, lest, in the struggle to maintain it, a sprig might be severed from the chaplet of

popularity! Yet is *moral* cowardice, with its recreant, mean, and selfish qualities, almost the standing order of the day; while *animal* cowardice is comparatively rare.

At the time of my first engagement in a public scientific controversy, I was in my medical pupilage, and very young both in years and as a writer. The question at issue was, Whether yellow fever was a disease of domestic (American) origin, or necessarily imported from a foreign country? I espoused and strenuously supported the former side of the questions, for two reasons. From my observation and reflection, limited as they were, I believed the doctrine of domestic origin to be true; and my preceptor, Dr. Rush, to whom I was strongly attached, stood alone in its advocacy. He was not only opposed in opinion by numbers, but grossly and malignatly assailed by them in reputation, with a view, if possible, to crush and destroy him.

In a struggle like this, with *scores* on one side, and a *single individual* on the other, had that individual been a stranger and even an *enemy* to me, much more my preceptor and friend, I could not have refrained from hastening to the rescue, with the fire of youth, and such inconsiderable resources, as my immaturity in years, and restricted experience could bring to the contest. I accordingly attached myself promptly, as an aid, to that distinguished and much wronged gentleman, to sustain him to the utmost, not only with

my pen, but with any other weapon, which circumstances might demand. For so fierce and exasperated did the conflict become, as to threaten at times very serious consequences.

I wrote, on this occasion under the signature of Aretæus junior; and my publications, in the papers of the day, were numerous. Such moreover, in many instances, were their unmitigated taunts, and reckless severity, as to bring down on me (not perhaps undeservedly) the most embittered resentment of my antagonists. That, in this contest, my manner was intemperate and blame-worthy is not denied. But so was that of my opponents, even before I had entered the lists. My sarcasms, retorts, and invectives, therefore, were only in retaliation of similar aggressions. But perhaps my best and most acceptable apology may be, that I was inexperienced in life, full of youth and southern fire, contending for a highly interesting truth, and in behalf of a much injured patron and friend. It need hardly be added that the doctrine of the domestic origin of yellow fever was triumphant.

My second public controversy in science was *chiefly and directly* with Dr. Rush himself, but *virtually* with nearly all the physicians of Philadelphia. With but very few exceptions, the whole faculty of the place, more especially the College of Physicians, though still unfriendly to Dr. Rush, were his adherents in the present protracted discussion. And it was truly "pro-

tracted;" for it lasted, I think, about fifteen or sixteen years. The debated question was;

Whether yellow fever was a contagious or a non-contagious disease?

Dr. Rush is generally, if not universally, believed to have been a *non-contagionist*, from the commencement of yellow fever in Philadelphia, in the autumn of 1793, and even to have been the author of the doctrine. Of this belief, however, the reverse is true. He was a decided and unwavering contagionist, from that period, until the year 1806 or 7; when he yielded the hypothesis, and announced his surrender of it in the New York Medical Repository.

According to my present recollection of the matter, I was, during the entire progress and duration of that controversy, the only *public* and *writing* advocate of the doctrine of *non-contagion*, in the city of Philadelphia. Dr. Physic concurred with me in opinion. But, being much more a man of deeds than of words, he spoke but little on the subject, and wrote none at all.

My pen, on the contrary, enjoyed but little rest. Deeply impressed by the interesting and important character of the question, I wrote much more, I doubt not, than was necessary—or perhaps useful. For the discussion of a subject may be too extensive, as readily as too limited. My productions, of various kinds, were numerous, and some of them of considerable length. My channels of communication with the pub-

lic were at first, the Philadelphia periodicals of the day, and subsequently the New York Medical Repository. A few of my longest articles however were at length collected, at the request of my friends, and formed into a volume, which has been for many years out of print. It contains an essay in favor of the introduction of the Schuylkill water into the city of Philadelphia, as a preventive of disease—a subject very earnestly debated at the time. Long before the discussion was terminated, by Dr. Rush's abandonment of the hypothesis of contagion, a few of the physicians of New York declared for *non-contagion*, and wrote several valuable articles on the subject.

In this struggle in behalf of truth, I was again fortunate in being one of the victorious party. With all enlightened and unprejudiced physicians, who have had an opportunity of becoming versed in the knowledge of yellow fever, *as that complaint actually is*, the notion of its contagiousness is now extinct. As far as I am informed on the subject, the last American adherent, of any eminence, to that groundless hypothesis was the late Dr. Hosack.

In reverting to this controversy, I am gratified by the recollection, that, protracted and obstinate as it was, it created between Dr. Rush and myself no unfriendly feeling. It was conducted throughout with that calmness, candour, and courtesy, which should always characterize scientific discussions.

The third controversy I shall mention, in which I was by far the most active and copious, and at first I believe the only public writer, related to the introduction of the waters of the Schuylkill into the city of Philadelphia, for the purpose chiefly of cleansing it, retaining its atmosphere in a state of purity, and thus contributing to the health of its inhabitants. Such at least were the leading objects first designated as likely to be attained by the accomplishment of the project.

Those physicians, of whom, as already mentioned, I was one, who believed in the domestic origin of yellow fever, attributed the miasm of the complaint to the foulness of the streets, alleys, and wharves. They therefore urged the introduction of the water as the only effectual means of removing that foulness.

The contagionists, on the contrary, contended that the filth of the city had no influence in the production of the disease, and that therefore the introduction of the Schuylkill water, wholly inoperative on the healthfulness of the city, would impose on the citizens a burdensome expense, from which no equivalent benefit would accrue.

For a time the controversy was angry and turbulent, and brought down on many of those who took part in it, especially on some of the domestic origin physicians, no small degree of resentment and odium. On myself in particular those feelings were emptied, in streams of language, drugged to saturation with the

bitterness of malice. But to no effect. By the advice of friends more cool, judicious, and politic than myself, I, for once at least, controlled my pen, indulged in no severity of expression, but, instead of sarcasm, invective, or any irritating language, calmly reasoned, remonstrated, and endeavored to persuade.

In my writings on the subject, I at length associated with the salubrious influence of the water, many other uses and benefits it would bestow on the city, the certainty of which no one of judgment and truth could deny. This expedient added weight to the argument, produced an evident effect on the contest, and was believed, at the time, to be, in no small degree, instrumental in swaying the public mind in favor of watering. At any rate, that side of the question prevailed; and, even London I think not excepted, Philadelphia is now decidedly the best watered city in the world.

It was about the close of the last century that these events occurred. In the spot where they took place, the very controversy which produced them, appears to be forgotten. And the descendants of hundreds and thousands of those, who opposed the scheme of watering, are now partaking of the benefits and luxuries of it, without knowing even the name of any one of the individuals, to whose foresight and labors they are indebted for the enjoyment. Some of my writings on this subject are included, I say, in the volume of memorials to which I have already referred.

Early in the year 1801, I embarked in another controversy, in which I believed, at the time, that the opinion I maintained was *peculiar to myself*. But I was mistaken. I discovered some years afterwards, that a similar belief had been entertained and ably supported, in the year 1720, when the *plague* prevailed in the city of Marseilles. The opinion contended for by me was, that *that complaint is identical* with yellow fever, modified by climate and other circumstances; and that, in a special manner, *it is not contagious.*

That doctrine, heretical in the opinion of every one who heard me, I maintained, first in a public address delivered to the Philadelphia Medical Society, in the month of February, 1801, and frequently afterwards, in other places, and under other forms of discussion. The address was published by the society; and though opposed in *conversation* by the whole Faculty of Philadelphia, particularly by some of the Medical Professors, who had taught in their lectures a different doctrine, no one ventured to assail it *in print.*

Though I may not say that a belief in the non-contagiousness of plague is yet established as a *general doctrine*, it is entertained by many; proselytes to it are daily multiplying; and I have no more doubt of its ultimate prevalence, than I have of the prevalence of any other truth. And the oft-repeated maxim that

"*truth must prevail*" is itself a truth; else we live under a dispensation unworthy of the Deity.

I was the first in Philadelphia to enter the lists against another favorite hypothesis of Dr. Rush, in which I remember, with much regret, that the equanimity, moderation, and good temper, which had subsisted between the parties, in a previous discussion, to which reference has been made, were not maintained by them in the present. This was the commencement of a dissatisfaction with me, on the part of my old and venerated preceptor, because I ventured to make war, not on himself, but on some of his opinions, in the unsoundness of which I was compelled to believe. And, by subsequent collisions with him in sentiment, that dissatisfaction was increased to resentment, and terminated at last in the entire disruption of an intercourse of mutual kindness and good-will, if not of real friendship, which had subsisted between us for twenty years.

The hypothesis I assailed, on this occasion, presented itself to me then, and does so still, as one of the most vulnerable and untenable of medical errors. It was composed of a mass of Brunonian notions, some of which are as follows: that "*life is a forced state*," and that "*cold*, *hunger*, and *thirst*," which are productive of the most intense and agonizing sensations, "*are sedatives*."

In this controversy again, I was the only anti-bruno-

nian writer and public debater on the subject, in the city of Philadelphia, and therefore the only open and active opponent of that portion of Brunonism, so warmly, elaborately, and eloquently advocated by Dr. Rush. Nor must it be denied, that I wrote and spoke plainly on it, at all times, and occasionally with warmth, and perhaps with vehemence. Hence I was the chief, if not the only object of the Doctor's resentment. True; Dr. Physick concurred with me in opinion, in this case, as he had previously done, in that of the non-contagiousness of yellow fever. But he was, as before, a silent auxiliary. At length the Brunonian notion began to be abandoned; and, before its ardent and able American advocate had descended to the grave, it had scarcely an adherent. In this instance again, by the aid of a few active and efficient allies, who ultimately took part with me, I was successful in the contest.

It must not be denied that I was here the assailant; but not of an individual. I only assailed an hypothesis, which I honestly believed to be an *aggressor on truth*, and which, from its plausibility and imposing advocacy by one of the most distinguished teachers of the time, I regarded as a stronghold of medical error. It appeared in the issue, therefore, that I had embarked in the controversy under the banner of truth; and that I was not vanquished in my effort to defend it.

My next public contest, of which I shall speak,

occurred in the early part of the present century—the precise year not being remembered. It was held with the Rev. Dr. Smith, President of Princeton College. And the subject of it was, the causes of the "differences in the color, figure, and general character of the human race," now-existing.

My distinguished antagonist contended, that all those differences were the natural product of certain natural causes, which he undertook to enumerate; and not only so, but also to expound their mode of operation.

I, on the contrary, endeavored to make it appear, that not only are the causes, cited by Dr. Smith, insufficient for the production of the effects he attributed to them; but that of all earthly causes, now in existence, the same is true. That the united influences of the entire aggregate of now-existing sublunary agencies are utterly incompetent to the creation of the vast and multifarious differences, corporeal and mental, by which the family of man is characterized. And that therefore, admitting that family to be the descendants of a *single pair*, (a position which I did not deny,) one of the two following theories must be true. Either the *natural causes*, to whose action man was subjected, in the early ages of the present state of our globe, when he was first called into being, were immeasurably different in kind, or strength, or both, from those which now prevail in it; or the same POWER which *created* man, must ITSELF have changed him into the

numerous races and varieties which he now exhibits. This position no truly enlightened and philosophical naturalist and physiologist, will *now* venture to contradict. He *may* contend and believe, that the whole human family are descendants of a single pair; but he will not assert—if he value his philosophical and physiological reputation—he will not dare to assert, that "difference of climate, situation, and mode of life," united to varieties in diet, customs, manners, habits, and pursuits have, from that one pair, given rise to Caucasians and Mongolians, Malays, American Indians, and all the varieties and gradations of the African race, from the highest orders of the natives of middle and western Africa, down to the half-human, half-bestial Papuan and Boscheseman. Nor will he allege that the influence of any one of these causes, or of the whole of them combined, can now change either a Caucasian into an African, an African into a Mongolian, or individuals of any of the other races of man, into individuals of a different race. And, in every enlightened and reflecting community, the spread of the opposite doctrine is daily increasing. Still, therefore, was I fortunate in being of the victorious party.

But I may hardly say that I triumphed in this contest unscathed. Even by many of those who earnestly profess the peaceful and benign doctrines of the Christian religion, whose very essence is TRUTH and GOOD

WILL, I was ferociously assailed, and maliciously slandered, because I vindicated what I believed to be true. But no matter. To calumniate, in such cases, is the occupation of the many; and to *be* calumniated, the fortune of the few. So true are the words of one of the most highly gifted and sagacious of men;

> "Let Hercules himself do what he may;
> "The cat will mew, the dog will have his day."

More than twenty years have now elapsed, since I first took my station in the arena to do battle for Phrenology. During twelve years of that time, as respects the United States, I bore and breasted the war-storm alone. And I was assailed, in the course of it, with every weapon and form of attack, that men, actuated by the meanest and worst of passions, could descend to, and which minds long practised in vice and profligacy, could invent and employ. If therefore, while almost alone the object of an assault so unsparing, I returned at times the blows of my antagonists with all the force and effect I could command, I am yet to be convinced that the retaliation was either unjust, or in *any way* blame-worthy. Though an oft-quoted tenet directs, that when smitten on one cheek we should turn the other to the assailant, the expression is metaphorical, and not to be received as a strict and positive rule of practice. Much less does any precept, either moral or religious, require of us to suffer ourselves to be flayed like Marsyas, without providing for our safety, by the most

effective means we can devise and employ, offensive as well as defensive. Nor, while we are thus guarding ourselves from present, and providing against future injuries, does either reason, conscience, or a spirit of benevolence, forbid us to take such revenge for those already received, as may aid in preventing their causeless repetition. To show that, instead of being wantonly aggressive, as some persons have pronounced me, I was patient and tolerant, in my phrenological contests; I confidently assert, and challenge contradiction, that in no instance did I attack antiphrenologists, until reasonable forbearance was exhausted, by their virulent and reiterated attacks on me. I shall only add, under this head, what is now universally known and conceded, that, in the protracted struggle, in behalf of phrenology, I was once more of the successful party. No man, whose knowledge entitles him to an opinion on that science, ventures now to question the truth of its fundamental principles. Nor is this all that may be said on the subject.

Were I to relate, in correct detail, all the intellectual conflicts I have been concerned in, as a public writer or speaker, or both, three or four points would be fairly established by it—that since the commencement of my professional life, I have rarely been disengaged from such trials of strength—that, as already mentioned, I was in no instance strictly the first assailant—in no instance *personal* in the contest—nor ever a member

of the vanquished party. Whatever amount of vanity, pride, or boastfulness, any or all persons may impute to this statement, no one can justly charge on it a departure from truth. A charge of the kind, neither my friends, nor neutrals who know me, will seriously prefer; and my enemies, as relates to it, are fearlessly defied.

Once more I am engaged in a conflict about another (so deemed) new branch of science. But it is an easy, and will be a brief one. Success in it will be achieved by so slight a struggle, that the victors will derive from it no palm of honor. The expedition in its behalf will resemble that of the valiant young knight and robber of the Rhine, who, returning home from a predatory excursion, (his sword unstained and his shield unbattered,) threw from him, at the foot of his castle-cliff, a splendid head-jewel he had obtained, pronouncing it unworthy of the acceptance of his Rosabelle, who he knew would scorn to wear it, because it had not cost him the price of a blow.

My allusion is to the contest now in progress, respecting the truth and usefulness of MESMERISM. And I declare that contest to be as susceptible of an immediate, easy, and certain decision, as would be a dispute about the product of the union of sulphuric acid with soda, zinc, or any other substance. Of either question the solution must be drawn from the result of experiments alike simple and easily performed. And

in each case *ten* experiments *correctly* performed, and *identical* in their issue, are as conclusive as *ten thousand.* I have myself done, in a single hour, what ought to convince, and, did he witness it, *would* convince any unprejudiced, candid, and intelligent man, of the *entire* truth of mesmerism,—and of its usefulness, to a certain extent,—while others have demonstrated its latter characteristic, in a much higher degree, and in a wider sphere.

Never has there been before a discovery so easily and clearly demonstrable as mesmerism is, so unreasonably and stubbornly doubted, and so contumaciously discredited and opposed—opposed, I mean, *in words*—for the opposition is but a trashy mass of verbiage; while the defence is a body of substantial facts. Yet never before has there been made, in anthropology, a discovery at once so interesting and sublime—so calculated to exhibit the power and dominion of the human will—its boundless sway over space and spirit.

For one person completely to identify another with himself—sense with sense—sentiment with sentiment—thought with thought—movement with movement—will with will—and I was near saying existence with existence—and to gain over him so entire a control, as to be able to transport him, in his whole mind and being, over mountains, seas, and oceans, into distant lands, and disclose to him there the objects and scenes which actually exist—of which he was utterly ignorant before,

and becomes alike ignorant again, when restored to his usual condition of existence,—and, higher and grander still, to waft him at pleasure through space to any or all of the heavenly bodies, of which we have any knowledge, and converse with him about them—such deeds as these may well be called amazing! Yet are they as easy, certain, and speedy of performance, as many of the most common transactions of life!

Nor does it appear much less amazing, that some persons, whose express province is the study of human nature, in all its accessible attributes, influences and relations, should sit with folded arms, and listlessly doubt of or wholly disregard these striking phenomena—or that they should assume a magisterial air and attitude, and doggedly deny them instead of making a single experment, either in proof or disproof of them!! Yet such things are—and so let them continue, until a sentiment of duty, or of mortified pride shall come to the rescue, and set free the minds of those concerned in them from so miserable an enthralment!

Of all the phenomena, as elsewhere observed, which I have ever witnessed, or of which I have any conception, those of mesmerism seem best calculated to give to the mind or spirit of man some antepast of the existence and character of its exercises when separated from the body. This is true especially of its darting with light-like swiftness, at the will of the mesmeriser, from country to country, and from one heavenly body

to another, observing what they contain, and making its comments on them. Compared with such phenomena, all the fervid and high-flown bursts of eloquence, on the condition and employments of human spirits, in a future state of being, are, in my view, comparatively feeble and unimpressive.

But, say some of our sombre-souled and ill-boding antimesmerists, who see or fancy mischief, in every thing new, *because* it is new, and because their foster-mothers and dry-nurses never detailed it to them, as a cradle-story—but, say those calculating lovers of all that is stale, and anticipators of poison in every thing fresh and untasted, "if mesmerism give to man so entire a control over his fellow-man, its discovery is a dismal and alarming evil, because it may be employed to the most ruinous of purposes."

True; and so may all other important discoveries that genius can make. The designing and wicked-minded may employ them as engines and agents in wicked projects. All past discoveries and inventions *have* been thus employed; and, until human amendment shall have resulted in the millennium, or something tantamount to it, there is much reason to fear that the evil will continue. To this, it is but a truism to say, that the christian religion forms no exception. Far from it. Of all institutions on earth, it has been made subservient to the most diabolical deeds—because it has been perverted and abused. But what

then? Is religion to be therefore abandoned or abolished? No; let it be purged of its false doctrines and trickeries, superstitions and extravagancies, and employed, in its genuine principles, by the wise and the good, for the improvement of man and the amelioration of his condition, and the all-important end of its establishment will be attained.

Of mesmerism the same is true. The discovery of it is made, and will be neither forgotten nor abandoned. The ball is in motion and will roll on to its destiny. And that destiny is under human control. Let the intelligent and the upright therefore unite in its direction, and the issue will be abundantly favorable to the interests of our race. But on no other condition can the result be propitious. This renders it the more imperative that an engine so powerful should be vigilantly guarded. For that, being so powerful, it will be turned to evil, if not directed to purposes of good, is not to be questioned. On the *moral* and the *virtuous* then it is peculiarly incumbent to study it thoroughly, and secure the command of it as an engine of good. Nor should it ever be forgotten, that the reason why that portion of the community is often defeated by the vicious and the profligate, is their *culpable inaction.* Trusting too implicitly to the goodness of their cause, united perhaps to their belief in the superintendence and *unlabored-for* aid of a *special* providence, they grow careless and

supine. They do not protect themselves, and promote their own interests and those of the community, to the full extent of the powers they possess.

Not so however with the vicious and the unworthy. Conscious of the deep demerit of their cause, and of the hostility of their designs to the general welfare, they rely exclusively on their own industry and exertion, dexterity and perseverance, and are too often successful in their nefarious designs. Should mesmerism then prove a source of mischief, it will be, not on account of any evil in itself, but because the virtuous shall have neglected it, and the vicious perverted it, unrestrained, to nefarious ends.

Some of our anti-mesmerists speak of mesmerism as a thing contemptible and beneath their notice, on account of the simplicity and plainness of what they have the dignified courtesy to call the "*pawing and pow-wowing*" passes which produce it. Were this *sage objection* (if so it may be termed) worthy of a reply, I would simply ask the sagacious authors of it, whether they have ever witnessed the manufacturing of *artificial magnets?* If they have not, I would seriously advise them, *for their own instruction*, to seek an opportunity of doing so. My reason for offering this advice is, that, in that process the *passes* or movements of the manufacturer are as simple, and, to the *uninformed*, just as apparently *unmeaning* and *ridiculous*, as the passes, looks, and other movements

of the mesmeriser. And the change produced by them, on the metal of the magnet, is almost as striking, as that produced by the operator on the person mesmerised. Anti-mesmerists therefore have equal ground to sneer at both processes. But alas! when they sneer at either, the object that most deserves a sneer is their own ignorance.

From the general style and manner of certain parts of this essay, which I have not deemed it important to alter, the reader will perceive that it was originally intended to be delivered as an address. But finding, in the progress of composing it, that it would be too long for that purpose, I judged it most expedient to lengthen it still farther, and lay it before the public through the medium of the press.

On first concluding to do so, my design was to prepare a few papers for the Western Journal of Medicine and Surgery; fully believing then, as I do now, that the readers of that periodical would be gratified by the reception of some information on the curious and interesting subject of mesmerism. But those who control the Journal thought otherwise. My design to publish in it was therefore abandoned. The precise reason of that abandonment I shall not disclose; being much more desirous of expunging the remembrance of it from my own mind, than of imprinting it through the press on the mind of the public.

If I mistake not I have expressed the sentiment

elsewhere; but lest I may not, I shall express it now, that those who wish for a thorough and familiar knowledge of mesmerism, will most readily and certainly attain it, by learning to mesmerise for themselves. And this they can do as easily, and in as short a time, as they can learn to fold a letter neatly or make a good pen.

Having thus acquired a knowledge of the mesmeric process, they can easily find suitable and willing subjects, experiment on them to their own satisfaction and conviction, and, in that way, much more effectually than in any other, gratify their curiosity, and remove their incredulity, in relation to the science.

In aid of such persons as may feel inclined to adopt this suggestion, and carry it into effect, I shall close these observations with a brief and plain description of the mesmeric process.

Let the parties be seated close to each other, face to face, the mesmeriser occupying the higher seat, and the mesmerisee so accommodated as to sit at ease and in comfort, provision being made for the support of the head, in case sleep be induced.

Having requested the mesmerisee to dismiss, as far as practicable, all agitating and impressive feelings, thoughts and emotions, and be as tranquil as possible in mind, as well as in body, the mesmeriser gently grasps his hands, applying palm to palm, and thumb

to thumb, for the purpose of equalizing and identifying their temperature and condition.

Continuing this for about a minute, the mesmeriser lets go his grasp, and, removing his hands, and raising them just above the head of the mesmerisee, brings them gently down along each side of the head, very softly brushing it, and places them on his shoulders. Let the hands rest here about another minute—the mesmeriser all this time looking steadily and intensely in his subject's face, and forcibly *willing* that he shall fall asleep. The hands are then to be moved from the shoulders along the arms with a very light pressure, until they reach the hands of the mesmerisee, which are to be again grasped for four or five seconds, as before.

After a few repetitions of these movements, the operator may begin his more regular passes. These he makes by raising his hands near to the face or the top of the head of his subject, and bringing them down, with a gentle sweep along the neck and breast (touching those parts not being necessary,) to the ends of the subject's fingers, turning his palms outwards, and widening the distance of his hands from each other, as they descend. The ends of the operator's fingers may be also advantageously applied at times to the pit of the patient's stomach, and held there for a short time.

In making their passes, some operators draw their

hands not only along the whole extent of the upper extremities of the patient, but also down the lower extremities, to the knees. This however I have not found necessary—perhaps not even useful—having been able to effect my purpose without it. The passes may be continued from twelve or fifteen to thirty minutes, according to circumstances. And during the subsequent experiments, while the patient is asleep, they may be occasionally renewed, to hold the sleep sufficiently profound.

Such is the usual form of the mesmeric process, the operator continuing to *will*, during the whole time of it, the production of the phenomena at which he aims. Under the hands of some mesmerisers the process is much simpler—the foregoing being of a formal and rather complex kind.

Dr. Elliotson is at once one of the plainest, simplest, and most efficient mesmerisers I have seen. In some of his experiments I have known him to produce complete mesmeric sleep, by merely holding two of the fingers of his left hand near to the face of the subject, making scarcely a movement that could be called a pass.

Let these rules, brief and plain as they are, be followed by a sufficient number of persons, and I hazard nothing in asserting, that, before six months shall have elapsed, what are now pronounced the *wonders* of mesmerism will be deemed wonders no longer; that all

incredulity respecting them will have ceased; and that they will be accounted phenomena, as strictly *conformable to the laws of nature*, and belonging as essentially to the economy of man, as the swallowing and digestion of food, sleeping and dreaming by night, and being wakeful and in action during the day. Though not such frequent and familiar occurrences as these, they will be deemed as natural and free from miracle, when they do occur.

On this turning of the tide of public opinion, those who have been most virulent and noisy in opposition to mesmerism, will furtively and silently fall into the current, and, mingling with the froth and rubbish on its surface, float with it to its destiny. Nor will the farce end here. Years hence, when their clamor and opposition shall have been forgotten, and when those who breasted the battle shall have ceased from their labors, these timid turn-coats in opinion will endeavor so to arrange matters, as to gain, by *manœuvre*, what they had forfeited by *moral cowardice*, and be ultimately registered among the original friends of the science. Such is too apt to be the conduct of fair-weather inquirers, whose object is popularity, rather than truth; and who labor for light temporary *reputation*, rather than for solid and enduring *fame*.

FACTS IN MESMERISM,

AND

THOUGHTS ON ITS CAUSES AND USES.

At no former period, within the compass of tradition or history, has anthropology, in all its branches and bearings, been so ardently, extensively, and thoroughly studied, as at the present.

For the more effectual cultivation of this most interesting and exalted department of science, by collecting and collating such attainable facts as belong to it, and thus concentring on it all the light that talents and learning, judgment and persevering industry can elicit—for these purposes, so praiseworthy in themselves, and fraught with the elements of results so beneficial, societies of men qualified in all respects for the enterprise, are formed and forming in the capitals of Europe.

In this, as in most other scientific projects, Paris has examplarily taken the lead. In that great emporium of science and letters, an Anthropological Society exists, several of whose members are not surpassed, in their knowledge of nature, by any other individuals of the place—nor perhaps of any place. And they are eagerly, and at great toil, privation, and expense, studying the history and philosophy of man, in all his races, varieties, and modifications, and in all the attributes

of mind and body that belong to him—the moral and intellectual, as well as the animal and physical.

That society justly regards mankind at large, as a family or genus occupying, and calculated to maintain and administer, the highest station in the animal kingdom. Viewing man in that light, as the chief of earthly animals, the members of the society are laboring, I say, with all the means at their disposal, to make themselves thoroughly acquainted with his natural history, embracing every thing that enters into the aggregate of his being. And this they are doing, by eagerly consulting, and severely scrutinizing, not only all written documents that are accessible to them, but more especially the book of nature, on the most extensive practicable scheme. Nor is this all.

Not only is the Parisian society thus employed, by sending explorers and inquirers, to collect information in every country, climate, and situation, where man makes his home—whether in islands or on continents, among mountains or in plains and valleys, in healthy regions or sickly, beneath the sun of the tropics, or amidst the ices of the poles, and whether in savage or civilized life—not only is the anthropological society thus ardently engaged in this project, the French government itself, with that fostering liberality and enlightened policy, which characterize its patronage of science and letters, is aiding in the promotion of the same important enterprise.

By all who are sufficiently informed on the subject, phrenology is now with justice regarded as the master element in the philosophy of man. It is so regarded because it is an exposition and development of the true anatomy and physiology of the brain and nerves, which constitute the governing

system of the body. And, by the government of France, the study of the science of phrenology is now openly and actively patronized and promoted.

During my recent sojourn in Paris, the sloop of war Astrolabe returned from a three years' voyage of exploration in the Pacific, the Southern ocean, and the Asiatic seas. And in her, in the capacity of surgeon, was M. Dumoutier, a very skilful phrenologist, under express orders from government to take accurate plaster casts, with their necessary accompaniments, of the heads of the different races and varieties of men, inhabiting the various places she might visit. Nor had the orders been either disobeyed or slighted. M. Dumoutier, who is an excellent mechanist, as well as a phrenologist, and long versed in the business of modelling and moulding, brought home with him, as the property of the government, well executed casts of about fifty varieties of the human head (the shades of complexion and the characters of the hair being also represented) from the several places, whether insular or continental, at which the Astrolabe had touched. And those castes were deposited, for the instruction of students and lovers of natural history, in the cabinet of comparative anatomy, in that unrivalled establishment, the "Jardin des Plantes," where, in company with M. Dumoutier, and a few others of the *savans* of France, I passed many hours in a careful inspection of them.

When I left Paris, the official Report of the expedition had not yet appeared; but, according to the information communicated to me on the subject, it will contain an account of the animal, intellectual, and moral developments, characters and conditions of the tribes and nations, to whose heads it will relate; with as much of their origin and kindred-con-

nexions, manners, customs, habits, and general philosophy, as had been satisfactorily ascertained, and as could be conveniently embodied in a document of the kind. I shall only add, that so liberal, wise, and decisive a measure, by so en lightened and influential a nation as France, can hardly fail to have an awakening and beneficial effect, on other nations, toward the further promotion and final establishment of phrenology, in every portion of the civilized world.

That the glorious example thus presented will be followed by other governments, can scarcely be doubted. Nor, individually, and as an American, ardently devoted to the fame of my country, as well in science and letters, as in agriculture and commerce, arts and arms, can I suppress an expression of deep regret, not to say mortification, that, in the outfit of the exploring squadron of the United States, no provision of the same sort was included, nor any orders issued to the same effect.

It is a fault truly lamentable, not to attach to it a more condemnatory epithet, that, in the selection and appointment of our highest officers of State, no shadow of regard is paid to either their own philosophical and literary attainments, or their disposition to patronize and foster such attainments in private individuals, or public institutions. Hence the mortifying fact, that, *as a nation*, we have done nothing to en lighten the world, and immortalize ourselves, by the advancement of science. We have expended millions on the debates and wrangles in Congress and elsewhere, of noisy disputants and declaimers, crafty demagogues, and corrupt favorites—but not a cent on a national university, a national museum, or any other national establishment, to cultivate and improve the intellect, purify the morals, enlighten and refine the taste, and elevate the character of the American people.

There is another element of anthropology, unsurpassed in its interest and moment, but not yet extensively known to the public, which shall constitute the subject of the present memoir. Though it has long attracted considerable attention and regard in Europe, especially on the continent, a strict and thorough examination of it has but recently commenced in the United States. I allude to Mesmerism, which, more generally, though less properly, I think, is known by the name of *Animal Magnetism.*

The reason of my preference of the former name is obvious, and to myself satisfactory. The *latter* too positively implies, that we are authorized to attribute to magnetism, in its simple and natural state, or to some modification of it, certain singular and striking phenomena, to be spoken of hereafter. The *former*, on the contrary, shields us from this error (if it be one,) by implying that we do not actually ascribe to any known agent the phenomena referred to; but that we bestow on them an appellation expressive of the fact, that, toward the close of the last century, Dr. Mesmer, a German physician, of no ordinary share of attainment and genius, but impulsive in his character, and eccentric in his views, took the lead in making a bold and lucrative exhibition of them to hundreds and thousands that gathered around him.

That daring imposter, however, (for such, to a certain extent, he must be pronounced,) was not, as he is currently reputed to have been, the inventor or discoverer of the processes and devices he so successfully practised, or the original author of the doctrine he inculcated, Nor am I confident that he even first bestowed on it the name of Animal Magnetism. Some of his remote predecessors ascribed to magne-

tism phenomena identical with those which he exhibited. And, like him, they conducted their operations by movements or "*passes*" of their hands, from the head along the body and limbs of their patients, sometimes in contact with the skin of the face, neck and hands, and of the clothes, and at other times only near to them.

In confirmation of the correctness of the statement just made, that Mesmer was neither the actual discoverer of the *science*, nor the first practiser of the *art* which bears his name, I must ascend to a much earlier period in the history of what has been denominated *mental* or *moral* medicine, which is really but another name for that which Mesmer and his followers have professed. And that my views on the subject may be the more thoroughly understood, I shall here, once for all, remark, that by mesmerism I mean a peculiar influence or general effect, which one person is able to produce on the system of another, by the eyes or the entire countenance and the *will*, accompanied by given movements of the hands, either in contact with some part of the body of the individual mesmerised, or at a short distance from it, at the option of the mesmeriser—or I mean the science and art, by which the phenomena referred to are produced.

On the immediate or efficient cause of mesmeric influence, having no definite knowledge of it, I do not design to hazard a theory. Well defined and incontrovertible *facts*, not fancies, hypotheses, or empty opinions, constitute the only objects of my regard.

Near four thousand years ago, mesmerism, or something tantamount to it, prevailed in Egypt, to a greater extent, and with much more observance and authority, as well as with higher practical effect, than it does now, in any portion of

the civilized world. The priesthood of that country, in common with a like fraternity in Chaldea, who constituted also the Faculty of medicine, practised it with the address and dexterity of a well-devised and long-pursued art, and with all the solemnity of a religious ceremony, under the immediate supervision of their gods.

We are informed by Prosper Alpinus, that those dignitaries of the temple and the lazar-house, not only treated their patients by certain mysterious manual operations, or the imposition of hands, but often enveloped them in the skins of animals deemed sacred, and conveyed them into their consecrated shrines, and other holy places, there to be visited by dreams, trances, and pretended inspirations, which were believed to come down on them through the agency of Heaven.

That scenes and processes so solemn and awe-striking as these, must have produced powerful effects, for good or evil, on unenlightened and superstitious patients, already shattered and enfeebled by disease, will be questioned by no one sufficiently acquainted with the human constitution. Nor would it be at all surprising, but in harmony with certain well-known attributes of our nature, and conformable to events of frequent occurrence, were one of those effects a thorough conviction in the minds of visionary and fanatical subjects, that their dreams were genuine prophetic inspirations, imparting to them a foresight of the results of their complaints—or even disclosing to them the medicines and modes of treatment, by which they were to be cured. And such, as we are gravely assured, was the fact. The shadowy but sacred dreams of instruction descended from above, and enlightened indiscriminately, by their revelations, the sick and their physicians.

Analogous to these, in their nature, purposes, and practical results, were the ceremonies performed by the ancient Greeks, at the cave of Trophonius, and the shrine of Æsculapius, and the vague and equivocal communications and visions invoked and received in the temples of their gods. And no less analogous, in many respects, were the rites and consultations, which prevailed among the Romans, at the fanes of the Pythian and Sibylline oracles, and other similar places of resort. Nor is this all.

Even among the Hebrews, the chosen people of Heaven, where, if in any nation, truth and reality ought not and would not have been sacrificed to fiction and show—even there, the wisest of their teachers and the holiest of their prophets believed in and practised the sympathetic influence and healing power of corporeal contact. Thus, to effect the revival of the widow's son Elijah thrice stretched his body on the body of the child. And, in restoring to life the young Shunamite, Elisha did the same.

Nor are we without a still higher and more authoritative example to the same effect. In many, if not in most instances, the Messiah himself associated, with his acts of healing, the *laying on of hands*. And though that part of the ceremony was not necessary to him—his higher attributes preventing such necessity—yet as he always, in his phraseology, costume, and general deportment as a man, conformed to the habits, fashions, and even prejudices, of the times, that he might avoid giving offence, there can be no doubt that he adopted on the same ground, the form of action in healing, to which I have referred. He applied his hand, and *removed* diseases, which common operators only *mitigated*.

This practice moreover, under some modification, has been

pursued no less in all *countries*, than in all ages, as well by savage as by civilized man, and is, at present, involuntarily followed in our *own* country, as uniformly and extensively, as in any other. It is in truth the result of an instinct of our nature. In case of topical pain, or any sort of uneasiness, being experienced by ourselves, we employ, by a natural impulse, gentle friction or pressure on the part, with our own hand, or procure the employment of it by the hand of another. Of this we have a familiar and universal example, in the action used under the sensation of itchiness, as well as on other occasions scarcely less common.

A child tumbles down, or receives, in some other way, a blow or injury on the head, body or limbs. What is the consequence? This question can be answered by any one, because the accident and its result are things of every-day occurrence. The little sufferer runs screaming to its mother, who, moved by affection, and guided by instinct, presses or rubs the injured part with her hand, or perhaps with her lips; and, the pain being thus assuaged, the screaming is subdued; and the child falls asleep.

The complaint well known by the name of "sick-headache" is now daily removed, in a few minutes, with equal ease and certainty, by the action of the hand on certain parts of the head. Without having seen the experiment tried, I think it highly probable that *tic douloureux*, and other forms of neuralgia may be relieved, if not removed, by manual operation skilfully performed. Nor, from my own view of the subject, would I hazard much, in expressing an opinion, that, the mitigation of local pain, by acupuncturation, may be most rationally accounted for on the same principal. In a word, may I venture to rely on experiment and observation, aided by the most

deliberate reflection I can bestow on the subject, I am hardly permitted to doubt, that, as respects the philosophy and treatment of complaints of the nervous system, a new and auspicious epoch is about to open on us; and that, for the happy event, we shall be deeply indebted to the interesting branch of knowledge I am considering. But, to return from this digression.

It was not only in their temples, shrines, and other holy places, nor yet alone from men of sacred, and divine endowments, that the Greeks and Romans looked for the dispensation of mystical and healing influences on the sick. They also believed in the sympathetic and salutary action of manual and personal apposition and contact, by men of but little reputation for sanctity. Pyrrhus, as we are told by Plutarch, cured diseases of the spleen, by passing his hand over the region of that viscus. And every reader of ancient history must be familiar with the healing virtue ascribed to the touch of that monarch's great toe.

The Psylli, a people of Lybia, were famed for their wondrous cures of disease. These they performed by stretching their bodies on the bodies of the sick, and making them swallow water impregnated with saliva out of their own mouths. It is recorded of Vespasian, that his person was instinct with medicinal qualities. Hence he is reported to have restored sight to the blind, by smearing their eyes and cheeks with his saliva, and to have removed paralysis by the touch of his imperial hand.

Pliny, the most enlightened philosopher of his time, contended for the existence of individuals, whose bodies were possessed of healing properties. And he further contended, that those properties produced their salutary influence in a

twofold way—by personal contact—and through the medium of the imagination.

Celsus informs us that Asclepiades not only soothed and moderated, by manual operations, the wild and incoherent ravings of the phrensied and the insane; but that when the manipulation was urged to excess by him, it produced in them a degree of somnolence bordering on lethargy. In other words, it probably occasioned that condition of the brain and nerves, which is now denominated mesmeric sleep.

Cœlius Aurelianus prescribes friction *with the hand* for the cure of pleurisy, and other complaints, and directs the manner in which it is to be performed. Thus, in the treatment of epilepsy, he advises "the head and forehead to be chafed, then the operator's hand is to be carried gently over the neck and bosom; and at other times the extremities of the hands and feet of the patient are to be grasped, that the cure may be effected by the very act of holding the limb."

Such are the words of Cœlius Aurelianus. And I need hardly observe, that they amount to a description sufficiently accurate, of the "passes and grasps" practised by the mesmerisers of the present day. Nor, as relates to this subject, have I yet adverted to all the analogies, that exist between the mysteries believed in and practised by the ancients and the moderns.

In remote antiquity, somnambulists, who were not bred to medicine, are reported to have prescribed successfully in the treatment of disease. Tertullian, a writer of the second century, speaks of a woman, who fell occasionally into an ecstatic swoon, and then predicted "future events." "She conversed with angels," says he, "discovered the most hidden mysteries, prophesied, read the secrets of the heart, and *pointed out remedies*, when she was consulted by the sick."

St. Stephen informs us of an analogous occurrence, which fell under his notice. A young man on emerging from an ecstatic condition of some duration, prescribed for himself the remedy of bathing in salt water. On resorting to this his infirmity left him.

But on the early history of my subject I must dwell no longer. Nor have I adverted to it at all for any other purpose, than to show that mesmerism is not a discovery of recent origin. If it be therefore, as many persons, utterly ignorant of its claims to belief, confidently and doggedly pronounce it, a mere fantasy, it is certainly a very venerable one—if indeed the lapse of centuries over it, the high and sacred regard bestowed on it, and the pre-eminent character of its earliest advocates and practisers be calculated to render it so. As far moreover as the most elevated and weighty authority of ancient times may avail towards the establishment of truth, such authority it certainly possesses. And if authority of the kind can, in justice, be lightly esteemed, or rejected with a sneer, the christian religion is but a house on the sand.

Nor, when we come down with mesmerism to a more modern epoch, do we fail to find it defended by hosts of highly distinguished champions. In the fifteenth century, Pomponatius, perhaps the most celebrated physician of his day, contended that, in consequence of a remediate emanation from their bodies, some persons had the power to cure diseases, by means of corporeal contact with the sick. He also maintained that active and valuable curative influences might be conveyed by the mere *will* of the physician, through the imagination of the patient, without personal contact.

In the sixteenth century, Agrippa, of Cologne, a man of great abilities, and the famous Paracelsus, an eccentric but

amply gifted and indefatigable student of nature, were among the supporters of this doctrine. And, at a still later period, we find, among its open and determined advocates, Bacon, whose name and authority are deemed almost tantamount to positive proof, Cardanus, one of the most distinguished philosophers of his time, and Van Helmont, who, though also impulsive and eccentric, was decidedly the most illustrious physician of the age. The latter personage had the honor to fall under the ban of the church, and the persecution of the Inquisition, because he cured diseases by friction, and other forms of manual operation. Respecting the subject under consideration he expresses himself as follows:

"Magnetism is a universal agent, and only novel in its appellation, and paradoxical to those who ridicule every thing they do not comprehend, or attribute to Satan what they cannot understand. The name of magnetism is given to that occult influence which bodies possess on each other, at various distances, either by attraction or impulsion." * * * * "We can" (by this agent) "attach to a body the virtues we possess, communicate to it certain properties, and use it as the intermediate means to operate salutary effects." * * * "There exists in man a certain energy, which can act beyond his own person, according to his will or imagination, and impart virtues, and exercise a durable influence even on distant objects." Van Helmont not only admitted the augmentation of our intellectual powers by somnambulism; he avows that it was chiefly during sleep and dreams, that his doctrines in medicine were revealed to him.

In accordance with this view of things, and perhaps in some measure confirmatory of it, is the well known fact, that both the *intellectual* and the *moral faculties* of some persons are

strikingly exalted and invigorated, during that form of somnambulic sleep which mesmerism induces. But I know of no instance, in which the power or action of the animal faculties has been thus augmented; nor do I believe that any such can be adduced by the most industrious and implacable enemies of the science. Hence the amelioration of the mind by mesmeric influence. And hence the encouragement and culti vation it should receive. For it is an indisputable fact, that whatever gives to the moral and intellectual faculties excitement and exercise of a suitable kind, and in a proper degree, augments their strength, improves and invigorates their habits of action, and thus aids in bestowing on them that control over the lowe faculties, in which consists the most virtuous and useful, and therefore the most desirable condition of the mind. This is a a fact which those who direct the education of youth should never allow to escape from their recollection; nor should they fail to employ, in aid of their efforts toward the attainment of the mental balance which it implies, every agent subject to their control.

Multitudes of other facts (were the measure either necessary or useful) might be adduced to prove, that, centuries ago, the existence of animal magnetism, and its salutary action, in the treatment of disease, were fully accredited, by many of the most celebrated physicians, whose names are recorded in the annals of medicine. Nor does this appear to have been a mere abstract and fruitless doctrine. The history of our profession assures us, that it was often reduced to practice, with abundant success.

To pave the way for a few further observations, which I deem interesting in their nature, and pertinent to my inquiry, it may be here repeated, that the entire subject, which I am

considering, may, without any material deviation from strictness of definition, be pronounced identical with what is usually denominated *moral or mental medicine;* but to which the name of *cerebral* medicine would be more appropriate. My reason for preferring the latter appellation is plain, and, if I mistake not, substantial. Whether it operate for good or evil, the impression is made immediately on the *brain*. And that impression, whether it be under the denomination of mesmerism, or cerebral medicine, may be produced by the agency the eye, the *will*, or the hand—or by their united influence.

As respects the power of the *human will* over the system of the individual who exerts it, as well as over the systems of others, toward whom the exertion is directed, a number of facts are recorded, from some of which, at least, it would be not only discourteous, but actually unjust in us, in relation to the reporters of them, to withhold our belief. To a few of these I shall briefly refer — only further premising, that the authorities on which they rest are of the highest respectability.

Avicenna, decidedly the first physician of his day, and the most renowned of the Arabian Faculty, reports the case of an individual, seen and strictly examined by himself, who, *by an act of his will, could paralyse his own limbs.*

Cardanus assures us that he himself could, by an exertion of his own will, pass into a state of perfect insensibility. And St. Austin has recorded the cases of two men, one of whom could perspire when he *willed* it; and the other render himself perfectly insensible.

But the most fully detailed, and the best authenticated case of the kind, that the records of medicine contain, is that of Colonel Townsend, of the British army, as reported by Dr. Cheyne. The following is the Doctor's narrative of the phenomenon.

"He (Colonel Townsend) could die, or expire, when he pleased, and yet, by an effort, or somehow, he could come to life again. He insisted so much on our seeing the trial made, that we were all forced to comply. We all three felt his pulse first; it was distinct, though small and thready; and his heart had its usual beating. He composed himself on his back, and lay in a still posture for some time, while I held his right hand, Dr. Baynard laid his hand on his heart, and Mr. Skrine held a clean looking glass to his mouth. I found the pulse sink gradually, until at last I could not feel any by the most exact and nice touch. Dr. Baynard could not feel the least motion in his heart, nor Mr. Skrine perceive the least soil of breath on the bright mirror he held to his mouth. Then each of us by turns examined his arm, heart, and breath; but could not, by the nicest scrutiny, discover the least symptom of life in him, We reasoned a long time about this odd appearance as well as we could, and finding he still continued in that condition, we began to conclude that he had indeed carried the experiment too far; and at last we were satisfied that he was actually dead, and were just ready to leave him. This continued about half an hour. By nine o'clock in the morning, in autumn, as we were going away, we observed some motion about the body, and upon examination found his pulse and the motion of his heart gradually returning; and he began to breathe gently and speak softly. We then went away fully satisfied as to all the particulars of this fact, but could form no rational scheme to account for it."

I know of no case in which the will of one person has produced, on the system of another, an effect similar to this. Yet I have witnessed many cases, and shall presently relate some of them, in which very striking effects were thus produced.

Nor do I possess any positive and accurate information, as respects the calming, subduing, or fascinating influence of the human eye, when intensely fixed on beings of our own race, or on inferior animals. Yet that also has been long and extensively believed in; and many reputed acts of it have been placed on record, under high authority. Hence, because effects deeply injurious have been fancied to be produced by a malign look, we find in many books, and hear from many tongues, tales of terror about the "evil eye."

That a strong eye, and a firm and commanding expression of countenance, fixed with sternness, and an attitude of defiance, on a fierce dog, when bent on mischief, will quell and repulse him, cannot be questioned. I have repeatedly, not only witnessed events of the kind, but been concerned in them.

The same is true respecting a raving and menacing lunatic. Under the rebuke of a deportment of command, and a masterly eye, he quails and retreats.

So, as we are assured, do the tiger and the lion. They will not make their spring, if they perceive themselves encountered by an unblenching look and a courageous bearing. In truth the lion is far from possessing that degree of real boldness that is universally attributed to him. He is endowed with murderous ferocity, not *true* courage. I have myself witnessed *positive and craven cowardice* in a lion, when supposed danger was approaching. The monster even took shelter and sought protection behind a middle-sized terrier, that was in his cell with him, and to which he had become greatly attached. And, faithful to his trust, the brave little animal prepared for battle, while his herculean protégé crouched trembling in his rear.

It is not long since a gentleman, in London, who had just arrived from India, repelled, by such an air of firmness and defiance, a tiger that had escaped from a menagerie, and was crouching to spring on him.

Dr. Rush had much intercourse with the insane in the Pennsylvania hospital. And he was convinced, by personal experience, of the calming and controlling influence produced on them, even in their most ferocious moments, by a riveted eye, and a commanding air. Of this conviction he has left a record in his treatise on madness. And of the witching effect of the love-lighted eye, it would be superfluous in me to speak.

Of the power of the will over the system of its possessor, we have a memorable instance in the celebrated Khant. That great metaphysician is known to have spent a life-time in the study of the mental powers and functions. And he assures us that he could suppress pain by resolution of mind, and voluntary exertion. And in this effort he was most successful in spasmodic affections, especially in cramps. But to return from this digression.

I am now to speak of Mesmer, by far the most famous, and, in some respects, the most successful magnetiser the world has produced; who flourished and practised for many years, in the latter part of the last century. But, though he was the ablest and most effective operator, he was far from being the most honest and praiseworthy. On the contrary, he is too justly regarded as, *practically* speaking, one of the most flagrant medical impostors that has dishonored the profession. And his imposture was as selfish and unprincipled, as it was deliberate, well devised and matured, and artfully executed. To produce effect, excite the wonder and applause of the mul-

titude, and *accumulate wealth*,—no matter how nefarious and revolting the means of action,—were his only objects. And, for the accomplishment of these (the *latter* especially being the pole-star of his movements and measures) he possessed by nature extraordinary powers. Nor did he refrain from exercising and strengthening them, with a reckless determination, and a daring indecency, that have rarely been equalled. By this course of glaring offensiveness and fraudulent imposition, he brought down on himself and his doctrines a degree of odium, which has done more than all other causes to prejudice the world against mesmerism, and retard the adoption and diffusion of its truths.

The unworthiness of the experimenter was transferred from himself, by the public mind, and wedded to the science, whose high-priest he had become, and whose rites he administered. Nor, as yet, has an entire divorce been effected. And the unhallowed union will continue, until dissevered by further experiment, observation, and reason. But, under their combined influence, if skilfully directed, it will be as certainly dissolved as the mist is scattered by the mid-day sun.

A few words more on the course and character of Dr. Mesmer will be neither inappropriate, nor unacceptable, I trust, on the present occasion. He was, as already stated, a German physician, of respectable standing in intellect and acquirement. From an early period of his life he entertained wild and visionary notions, respecting the production and cure of disease. Without being an astrologer, in the usual acceptation of the term, he held rather whimsical and extravagant fancies, in relation to the influence of the heavenly bodies, in removing complaints, as well as in exciting them.

In the year 1774, this restless and erratic inquirer received

from Father Hell, a professor of astronomy in an institution in Vienna, an account of the treatment and cure of rheumatism, which the professor had fortunately effected in himself, by a magnetical process. In that event he took a deep and lively interest, the more especially because, as he conceived, it harmonized with his own notions about planetary influence, and tended materially to their illustration and support.

This occurrence constituted the crisis of Mesmer's fate. In consequence of it he entered immediately on his magnetical career, which rendered him, in a few years, one of the most notorious personages of the age. And, in a figurative, no less than in the literal interpretation of the term, his course was "magnetical." For a time, it threw Paris, if not the whole kingdom of France, into a feverish ecstacy, almost as enthusiastic and wild, as if the entire population had been under the mystical influence of the magnetiser.

With that promptness and decision, which, while they bespoke his confidence of success, tended essentially to promote and ensure it, Mesmer furnished himself with magnets of various forms and sizes, and operated with them, *gratuitously* at first, on every one who repaired to him for medical aid. Nor was this all.

He distributed his magnets in every direction, and to many remote places, that, by being placed in the hands of multitudes of persons willing to employ them, experiments might be performed with them on an extensive scale. And, in a memoir on the subject, published in 1779, he expressed himself as follows.

"I had maintained that the heavenly spheres possessed a direct power on the constituent principles of animated bodies, particularly on the *nervous system*, by the agency of an all-

penetrating fluid. I determined this action by the *intension* and *remission* of the properties of matter, and organized bodies, such as gravity, cohesion, elasticity, irritability. I supported this doctrine by various examples of periodical revolutions; and I named that property of the animal matter, which renders it susceptible to the action of celestial and earthly bodies, ANIMAL MAGNETISM."

As is the case with every one, who, daring to deviate in sentiment from the time-beaten track of ages, or to overstep the boundary line of the notions of the million, originates or advocates a new doctrine—as is always the fate of such a man, Mesmer now became a mark for the lighter missiles of ridicule and scoffing, and the more formidable weapons of denunciation and persecution. In consequence of this, like Dr. Gall, at a more recent period, he retired from his native country, to the shelter and hospitality of a neighboring nation.

In this state of exile, into which he was driven by conceited bigots and intolerant fanatics, he fixed his residence, first in Switzerland, and afterwards in Suabia. And, removing again, in 1778, he settled in Paris, the liberal encourager of all sorts of experiments, and the good-natured tolerator, if not patronizer, of all the freaks and fantasies that man can conceive.

In the year following, Mesmer published an essay in defence of his doctrines, in which he displayed both eloquence and ingenuity; however widely he might have strayed occasionally from soundness of judgment and *moral honesty*—for, even at this date, his deceptiveness had begun to appear, but had not unfortunately reached its zenith.

His reputation had now become so popular and imposing, and he had so complete a command of public opinion and

favor, that M. Breteuil, one of the ministers of the French Court, proffered to him, for the revelation of his mystic science to the Medical Faculty, an annual pension of *thirty thousand franks*, and *three hundred thousand franks* in hand, accompanied by the INSIGNIA OF THE ORDER OF ST. MICHAEL.

This munificent and tempting offer the magnetiser rejected, without hesitation or ceremony, as a consideration beneath his acceptance, and resolved to open business on his own account, in the most gorgeous and seductive style of elegance and grandeur. From the magnificent and impressive character of the preparations he made, and the imposing nature of the means he employed, it should have been obvious to every one, and no doubt was so to many, that his design was to operate powerfully, in part at least, on the *nervous system*, through the external senses, the animal feelings, and the imagination. In other words, that, whether by animal magnetism, or some other agent, he meant to treat diseases by the most powerful application of moral or cerebral medicine, that he could derive from the resources of nature and art. In all this, the Great Magician (for as such he was regarded by the unreflecting and superstitious multitude) displayed not only admirable tact and sagacity, but an accurate, not to say a profound knowledge of human nature. He made it clearly appear, that he knew well how to modify and control the nervous system, which so entirely influences and commands the other parts of the body.

Preparatory to the career he was about to commence, and as no ordinary means for the achievement of success in it, he selected, as the temple of his mystic rites, and the theatre of his magical exhibitions, a spacious and magnificent edifice, in a fashionable quarter of the metropolis of France, and fur

nished it in a style of surpassing elegance. His carpets, sofas, ottomans and mirrors, chairs, tables, imagery and curtains, were as splendid and costly as Paris could supply. And the grounds without and around his mansion, were as tasteful and attractive as the furniture within. Marbled and tessalated walks lined by orange-trees, and ornamented with grassy and violet-clad borders, statuary high-finished and beautiful, marble basins, urns, and vases, and crystal fountains flashing amidst the sun-beams, united in the creation of an earthly elysium. Music of varied and enchanting excellence made, in like manner, an element in the fascination of the place. So also did the delicious fragrance and temperature of the saloons, heightened in their effects by a soft and shadowy obscurity, approaching that of twilight, produced by the skilful arrangement of curtains and drapery. Nor was this all.

To aid him in his enterprise, Mesmer employed, as ministers and acolytes, in the processes to be practised, some of the handsomest and most portly and accomplished youths in Paris, decorated in rich and graceful costumes; while he himself, as the high-priest of the ceremony, was fancifully robed in oriental sumptuousness, and presided over the ministry, like a chief of the Magi.

Such was the array of the apparatus and its accompaniments, with which this reputed magician went to work. And the effects of his means and operations were enhanced not a little, by the constitutions and susceptibilities of the individuals, who became the subjects of them.

Mesmer's patients were mostly females, many of them of high Parisian rank and refinement, some in the early flower of youth, and others in the ripe flush of womanhood, and not a few of them as beautiful as they were delicate. Partly more-

over in obedience to fashion and their own love of toilet-decorations, and partly in emulation of the costumes of those with whom they were to mingle in the saloons of the magnetiser, they were habited in the highest style of the day-dress of the time. Nor, from the nature of the occasion, their ardent expectancy, and the deep impressiveness of the pageantry around them, could they fail to be under an inordinate excitement. Of this the natural effect must have been to fire their imaginations, give a higher intensity to the glow of their complexions, and add not a little to the radiance of the scene.

With sufficient facility and effect might another Fenelon have portrayed, from the impassioned and not over-virtuous cortege, which here presented itself, another voluptuous court of Calypso. It could hardly be deemed extravagant in me to allege, that, by the bloom of their countenances, and the lustre of their eyes, such patients might have contributed toward the magnetising of each other. That they must have acted to that effect on the youthful and warm-blooded ministers of the ceremonial, it would be stoicism to doubt.

In such an assemblage of the most sensitive class of by far the most sensitive people on earth (for such is believed to be the condition of refined and cultivated Frenchwomen) it was impossible for Mesmer's artful and imposing operations not to be productive of astonishing effects. No wonder therefore that hysterical weeping, sobbing, laughing, and screaming; raving, dancing, convulsions, and fainting should have occurred, as elements of the impassioned and disorderly spectacle. It would have been sufficiently wonderful had the case been otherwise. Nor was it perhaps possible for commotions so tumultuous and violent to have assailed the brain and nerves of delicate women, without producing in them decided

changes of condition and action. Was disease present? they must have altered it for better or worse—removed it or confirmed it. And, as we are confidently assured, conformable to this view of the subject was the result.

So deep was the impression which mesmerism at length produced on the highly excitable people of France, especially of the metropolis, that it became indispensable that a more correct and definite knowledge of it should be had. For the attainment of this, two committees of inquiry were appointed in Paris, in 1784; one by the Royal Academy of Sciences, and the other by the Royal Society of Physicians of the place. Of the former committee the members were, Franklin, then American minister near the court of Louis XVI, Le Roi, Bailly, De Bori, and Lavoisier; and of the medical faculty—Bovie, and after his death, Majault, Sallin, D'Arcet, and Guillotin; and to these were united, from the Society of Physicians—Poisonnier, Desperrieres, Caillé, Mauduyt, Andry, and Jussieu.

As relates to these members of the several committees of inquiry, Franklin, their president, was the first philosopher of the age; and each of the others, especially Jussieu, was of high rank, not only in medicine, but also in the range of general science. In animal magnetism, however, they were entirely unversed, and therefore but *ill qualified*, if not positively *disqualified* for the interesting and responsible trust reposed in them. And in correspondence with such want of qualification in them was the result of their inquiry—if inquiry indeed their action could be called.

That the report of the committee was designed to be unfriendly to the claims of animal magnetism, is well known to the public. As respects some of the causes of this unfriendliness however the case is different. They are not generally

known, and may therefore be worthy of a few explanatory remarks. They are as follows.

1. A large majority of the members of the committee, if they had not irrevocably prejudged the question, did not regard it with feelings of neutrality. Their unfriendliness toward it was deep and stubborn. Indignant at the extravagances and profligacies of Mesmer, they considered animal magnetism as a scheme of odious empiricism, which ought to be discouraged, if not interdicted. Hence their investigation of it could not be impartial; because I say the case was virtually prejudged by them. It was a criminal on trial by a packed jury, whose verdict of "GUILTY" was *inflexibly predetermined.*

2. Dr. Franklin, the president, and master spirit of the committee, was in bad health, and therefore unable to devote himself to the inquiry, with the industry, perspicacity, and vigor, which marked him in most of his scientific pursuits. Nor, enfeebled as he was, did he hold his associates to their duty with his usual energy, or direct them with his usual wisdom.

3. The experiments of the committee were not conducted under the supervision and guidance of Mesmer himself, but by the aid of one or two of his less skilful followers. And, wholly undisciplined as the members of the committee were, they were incompetent to the satisfactory elucidation of the subject, by experiments conducted by themselves.

4. As far as their views and design can be ascertained by their report, the committee appear to have been singularly at fault, as respects the true and only useful end of their inquiry. That end was, or at least ought to have been, the ascertainment of *effects* which are obvious, not of *causes* which are hidden—of *open facts*, not of *mystical principles*—of the *re-*

sults of experiments, not of the *agent* productive of them. Yet, from the language of their report, the object of their investigation appears to have been the reverse—to detect causes, principles, and agents, to the neglect and disparagement of their products. In truth they appear to have been anxious to do what was impracticable—disclose latent causes, while they underrated or were entirely blind to effects, which were incontrovertible and striking, directly pertinent to the purpose of their appointment, and whose existence they were compelled most reluctantly to admit. To explain myself.

Subversive of animal magnetism, as their report is fallaciously considered by the multitude, the committee not only did not deny, but fully acknowledged and affirmed the production of certain strange and striking effects by the experiments witnessed by them, unskilfully as they were performed; but they disregarded those effects, and denied their connection with animal magnetism, because they could not detect any subtle fluid whose influence produced them. Because no such fluid or other material agent was seen or felt to pass from the magnetiser to the magnetised; nor the reverse; the unwarranted conclusion (*totally irrelevant to the true object of their inquiry*) was drawn by the committee, that no such agent existed; nor, in their judgment, were the effects produced to be attributed to animal magnetism, although they occurred during the operation by the magnetiser, and at no other time. This conclusion, I say, whatever countenance may be given to it, by a sort of technical but spurious logic, is unwarranted by sound philosophy. As well might the committee have inferred, because they could not detect the presence of any subtle fluid concerned in the phenomena of falling bodies, or in those of the rapid union of acids and alkalies, that there-

fore those phenomena had no connexion with chemical attraction, or the attraction of gravitation—or even that such forms of attraction did not exist. Or as well might they have denied the existence of terrestrial magnetism, in the case of the needle, because no magnetic fluid presents itself to the eye.

Perhaps the truth of the statement just given cannot be so fully confirmed by me in any other way, as by extracting the passage in which the Parisian committee of 1784, sum up their Report. Their words are as follows.

"Ce qui nous avons appris, ou, du moins, cequi nous a eté confirmé d'une maniere demonstrative et evidente, par l'examen des procedes du magnetisme, c'est que *l'homme peut agir sur* l'homme a tout moment, et presque a volonté en frappant son imagination; c'est que les gestes, et les signes les plus simples, peuvent avoir les plus puissans effects; c'est que l'action de l'homme sur l'imagination peutetre reduite en art, et conduite par une methode, sur des sujets qui ont la foi." This passage, though designed to be the contrary, is, I repeat, one of the strongest and most conclusive pieces of testimony of the truth of mesmerism, that has ever been penned. It may be thus translated.

"That which we have learnt, or, at least, that which has been proved to us, in a clear and satisfactory manner, by our inquiry into the phenomena of mesmerism, is, *that man can act upon man,* at all times, and almost at will, by striking his imagination; that *signs* and *gestures* the most simple may *produce the most powerful effects;* that the action of man upon the imagination may *be reduced to an art,* and conducted after a certain method, when exercised upon patients who have faith in the proceedings."

Even by those distinguished men, who are generally be-

lieved and asserted to have passed on the science a decree of condemnation, this is as explicit a recognition of mesmerism, as its patrons and advocates can reasonably desire.

The concluding sentence, however, of the extract from the committee's report, calls for a remark or two to point out an error, which it contains, if not *directly*, at least by *implication*. The passage represents mesmerism as powerful in its influence, "when exercised on *patients who have faith in the proceedings*."

If, in this sentence, the committee mean to insinuate, as they probably do, that no persons except those who believe in mesmerism are subject to its power, they are mistaken. Many individuals have been successfully and even deeply mesmerized, who had no "faith" in its influence until they felt it.

It is probable, that, other things being alike, the believers in mesmerism are more susceptible of its influence than the disbelievers. The reason is plain. The former submit to the operator's *will* and *action*, with a mental calmness, which facilitates a successful result. Not so, however, with the latter. They oppose to the operator's influence a resolute *mental struggle*, which acts as a barrier to success. Yet have I witnessed the deepest reluctance and the most determined opposition of the subject overcome, and complete mesmeric somnambulism superinduced. In a case of the kind, however, the operator must be a powerful mesmeriser.

Such are some of the reasons why the report of the committee of 1784, on animal magnetism, is not deemed worthy of that entire confidence in its validity and weight, which the occasion required, and which has too generally been reposed in it. Nor is there wanting another reason which operates powerfully to the same effect. Jussieu, the second member

of the committee for eminence in science and talents, and the only one who labored faithfully to arrive at truth and certainty on the subject investigated, was highly dissatisfied with the report of his associates, warmly opposed it, and published himself a counter-report of great strength, to which no reply of any kind, I believe, assuredly no satisfactory reply, was ever made by the opponents of animal magnetism. It is worthy moreover, of remark, that the committee, as if dissatisfied with the issue of their own labors, pronounced the subject still deserving of farther investigation.

But whatever might have been the dissatisfaction of the committee with their own report, the public received it in a different spirit. They fully concurred in it (at least the greater part of them did) and regarded it as a death-blow to animal magnetism. I mean that those especially, who had never inquired into the subject themselves, and who groundlessly considered the Report to be chiefly the work of Franklin, (because his name was affixed to it as president) thus regarded it. In that instance, as has often happened, in relation to other great men, the name of Franklin operated as a barrier to the progress of truth.

But the public were mistaken. The science in question was too vivacious and vigorous to be easily destroyed. Though it, not long afterwards, fell into comparative disnotice, that change in relation to it did not arise from its being abandoned by its friends. Far from it. No such abandonment took place, or was contemplated. It was studied and practised as earnestly as before, and perhaps by an augmented number of adherents, especially in Germany and Prussia. It was thrown into partial and temporary obscurity in France by the tempest of the Revolution, which swept over the nation, and for more

than twenty years, so entirely engrossed the attention of the French people, as to engulph their very being, and suspend in them all regard for every thing else.

This long *night*, however, which thus came down on mesmerism, was destined to have an end, and be succeeded by a morning of brightness and promise. Nor can it indeed be justly regarded as a "night," except in comparison with the brilliancy of Mesmer's own mid-day career, and with that still more resplendent day, which burst forth from numerous sources of light, about the year 1815, and still continues to increase in lustre. Some of the principal of these sources are to be found in the writings of the Marquis of Puysegur, Dr. Wienholt of Bremen, Professor Kieser of Leipsic, several writers in Berlin, and a number of well sustained journals in France and Germany, with dozens of productions of inferior note, to which it would be tedious to refer. Nor must I forget to mention a very recent work, entitled "Facts in Mesmerism, by the Rev. Chauncey Townshend, A. M.," to which no reply, I believe, has been attempted. And, should a reply in opposition be made, it can prove successful in only one way—by proving Mr. Townshend, whom I know as an intelligent, upright, and honorable man, and at least twenty others of like standing and character, whose names the production contains, to be either weak and silly dupes and dullards, or deliberate, reckless, and profligate liars. On one or the other of these horns of the dilemma must Mr. Townshend and his associates be suspended; or his work be admitted as true and conclusive.

It is to M. Puysegur chiefly, if not exclusively, that we are indebted for our earliest knowledge of *real magnetic somnambulism*. His writings on that subject are exceedingly curious and full of interest.

So flourishing indeed at present is the condition of mesmerism in continental Europe, that it finds advocates, more or less devoted to it, in a large proportion of the most distinguished physicians, naturalists, and philosophers in France, Germany, Prussia, and Switzerland, Of all truly enlightened nations, it has yet found least favour, and been least inquired into, in Great Britain and the United States. Whether this neglect be the result of superior wisdom and discernment, or of excessive pride, envy, and incredulity in the Anglo-Saxo-American race, time alone can determine. Of the English in particular, what Brutus alleged of Cicero, is proverbially true. They follow reluctantly what other nations begin. I am warranted however in saying, that the subject has received, in Great Britain, within the last few years, much more attention than had been previously bestowed on it. And even in our own country it has found advocates, whose numbers are daily increasing; though as yet but little has been written on it; and that not generally by men of the highest authority. But, like most other things, every branch of science has its infancy. And mesmerism is yet in an infantile condition in the United States. Its growth in future, moreover, will depend upon its soundness and practical utility. Error, like a noxious weed, may flourish rankly for a time; but its spread and duration are limited; and it is essentially perishable. Truth, on the contrary, wherever carefully and skilfully planted, or wherever its germs may be dropt even by the way side, will, like the grain of mustard seed, extend its branches and dispense its fruit through every region and every clime, where civilized and cultivated man has pitched his dwelling; and its duration is endless.

The time at length arrived, when public feeling, in relation

to mesmerism, had become so intense, and inquiry respecting it so extensive and urgent in France, that the Royal Academy of Medicine of Paris, deemed it incumbent on it to institute a fresh and formal investigation of the subject, under the advantages of all the new and instructive lights that could be brought to bear on the question, in that metropolis of the physical sciences. Accordingly a committee, consisting of M. M. Adelon, Burdin the elder, Marc, Pariset, and Hudson, was appointed, whose report was delivered, Dec. the 13th, 1825.

Not thinking the question yet decided, the Academy, on the 28th of February, 1826, appointed another and larger committee, composed of M. M. Burdois, Double, Itard, Guencau de Hussey, Guersent, Fouquier, Laennec, Leroux, Magendie, Marc, and Thillage. But M. Laennec's infirm health incapacitating him for the toils of the scrutiny, M. Husson was appointed in his place.

After one of the best devised and most laborious courses of experiments that is any where recorded, persevered in for not less than five or six years, with all the scrupulous cautiousness and accuracy that experience, judgement, and an ardent love of truth could inspire and direct, the committee made a report, from which the following is an extract.

"In enumerating the facts observed, your committee will not follow precisely the order of time in which they were collected; it has appeared to them to be much more convenient, and above all, much more rational, to present them to you, classified according to the *more or less conspicuous degree of the magnetic action recognized in each.*

"We have therefore established the following four divisions:

"1. Magnetism has no effect upon persons in a state of *sound health,* nor upon *some* diseased persons."

This is a mistake. Though persons of delicate constitutions and health are in general most easily mesmerised, yet many individuals of perfect health, and strong constitutions are susceptible of the influence. There is reason to believe that every one is more or less susceptible of it, provided the operator be sufficiently powerful.

Nor, when the subject is considered without bias, does a single failure, or even repeated failures of experiments amount to the slightest objection to the truth of the science. Far otherwise. They even contribute, in one aspect of the matter, to the sustenance of that truth. They, in a special manner, prove fatal to the silly and thread-bare charge of "*compact*" and "*collusion*" between the mesmeriser and the mesmerised.

Did the imputed collusion exist, no failure need ever occur. Why? Because imposture may be successfully practised at one time, as readily as at another. But not so with regard to honest and genuine experiments. They *may* and *do* fail, from a variety of causes. Some persons can never be mesmerised at all—at least they *have* not been, by the most powerful mesmerisers they have met. Others can be mesmerised at one time, and not at another. And a third class can be easily mesmerised at almost any time. Nor is the cause of this variety in the results of mesmeric experiments in any degree more obscure, than other sources of difference in the action of living organized matter.

Mesmerism, as already stated, is a phenomenon of the nervous system. It consists in a peculiar condition of that system, producible by a given form of action. But the nervous tissue is much more changeable, than any other belonging to our bodies. In no person is its condition uniform and steady; and in persons of delicate constitutions, and tem-

peraments unusually excitable, its condition probably varies du ring every hour of the day, and under every impressive vicissitude of the atmosphere. Hence the caution with which an experimenter should count on success, especially before those who know nothing of the science, who are unfriendly to it, and whose presence may agitate both the mesmeriser and his subject.

There is one point, in particular, of error and deceptiveness in relation to mesmerism, against which experimenters cannot too strictly and warily guard. It is the attempt, which is uniformly made by the *uninformed* and the unfair to strike a balance between *successful* and *unsuccessful* experiments—to contend that the *latter*, as often as they occur, by their bearing and influence on the truth of the science, neutralize the former, and annihilate their force. To illustrate my views on this point by an exemplification.

A few unbelievers in mesmerism, who are also perhaps *foes* to it, make to a mesmeriser the following proposal.

"Do you select five individuals, and we will select an equal number; and at a given time, we will all resort to a specified place, where you shall experiment mesmerically on the subjects thus selected, and we will witness your experiments and their results. We claim the right, moreover, to invite to the meeting, within a limited number, whomsoever we please, as additional witnesses—and the further right to direct the experiments according to our own views of propriety and policy. And, the trial being terminated, we will publish a full and detailed report of the issue; and let the public pronounce on it, according to its bearing on the truth of the science."

To persons entirely unversed in mesmerism, this proposal may seem equitable and fair. Yet a scheme more deceptive and inadmissible can scarcely be devised.

In the *first* place the nature of the trial—the very fact I mean that it *is* a trial, will of necessity produce an unfavorable effect on the brains and nerves—or, if the term be preferred—on the minds of the mesmeriser and his own selected subjects, disqualifying both, to a certain extent, for the achievement of success, in the pending essay. The feelings of neither will be calm and steady, but agitated and fluctuating, and therefore unfavorable, I say, to the business before them. Mental tranquility, and a degree of fixity are essential to a fair mesmeric experiment.

In the next place, the opponents of mesmerism will be sure to select the most intractable subjects they can find—*men* for example (for *women* will not submit to the trial and exposure) of iron and unsusceptible constitutions, who are themselves anti-mesmerists; and who will therefore, through the impression of prejudice, and by voluntary exertion, (which are two of the most obstinate pre-occupants of the mind,) make every practicable effort in resistance of the mesmeric operations, to which they submit; and they will, almost to a certainty, succeed in their effort. Why? Because the condition of their brains and nerves is as unfit for the experiments as is that of a humid atmosphere for experiments in electricity, or a rock of flint or granite for the production of plants.

Under circumstances so adverse as these, it may be considered perhaps certain, that, for each *single* case, in which the experimenter succeeds, he will fail in *three*—or probably more. And an account to this effect is eagerly published in some newspaper, or other periodical of wide circulation, What is the consequence? The answer is plain. The general conclusion and declaration are, that the weight of testimony *against* the truth of mesmerism, compared with that *in its favor*, is

as *three* to one; because the mesmeriser failed three times as often as he succeeded. Hence, in public estimation, the science is discredited, *truth* obstructed in its beneficent progress, and error apparently sanctioned and confirmed.

If any one be curious to know my reason for asserting, in opposition to popular belief, that the "progress of truth is here obstructed," it is as follows. In the case of the mesmeric trial just *mooted,* but which *was recently proposed,* by an anti-mesmerist of great distinction, it is admitted that *some* of the experiments were *successful. And that is enough,* for the establish ment of the principle. *One* successful experiment, provided it be, in all respects *fairly* and *judiciously* conducted, not only *overbalances millions* of failures, but absolutely *annihilates* them, as matters of evidence. *They* are mere *negations,* and therefore as respects the question at issue, tantamount to *nihilities.* But the successful experiment is *a fact,* registered in the book of nature, by the finger of the Creator, and can never be expunged. It is, in other words, a *truth,* with which nothing but *error* can come into collision. For truth being, *in its nature, a unit,* no one part of it, (if indeed it be *divisible* into parts) can conflict with itself or with another part. As soon shall the Deity countermand or violate his own decrees. Mesmerism therefore, once verified by a *single* well-conducted experiment, (and it is verified by multitudes beyond calculation) is incontrovertible. Nor will any thing attempt to controvert it; *ignorance, contumacious error,* or a deliberate disregard for truth excepted. The committee proceeds with its report.

"2. In *others* its effects are *slight.*

"3. These effects are *sometimes* produced by *ennui,* by *monotony,* by the *imagination.*"

It may here with confidence be observed, that the term "imagination," *as employed in this place,* (and it is very often thus employed) is one of the most *deceptive,* if not also one of the most *unmeaning* words in the English language.

What, I ask *for information, is* its meaning? and not one in a thousand of those who habitually use it, can give the question an *intelligible* answer.

The term imagination, employed as in the present case, means almost *any thing,* or *nothing,* according to the character of him who uses it. With a great majority of its employers it is in the latter predicament—that of a vocable to which no definite and appreciable meaning is attached. When uttered by others, it implies a *whim,* a *mental phantasm,* a *supposition,* a *delusion,* a *dreamy notion,* a *false conception of health or disease*—or a something else that nobody can conjure up words to define. In truth, so untangible is this word in its nature, as *commonly used,* and so proteiform and indefinite in its character, that, if expunged from the English language, but little loss would be sustained, in the *settled* and *accurate* meaning of our speech.

Such is the case with the term *imagination,* when used *psychologically,* or conformably to the usage of the *metaphysical* school. But not so when it is employed *phrenologically,* or according to the custom of the recent and well-founded school of *physiology.* Then it assumes as substantial a character, and has a meaning as definite and steady, as any other term in the language of our country.

Imagination is not, as metaphysicians consider it, a *faculty* of the mind. It is a *condition of being,* or *a mode of action* of a faculty. It is, in other words, the mental result of a given condition of one or more *cerebral organs*—as obviously so, as

the flexure of a limb is the result of voluntary muscular contraction, or the circulation of the blood, of the contraction of the heart.

The Parisian committee were correct, therefore, in reporting that mesmeric effects are "sometimes produced by the imagination," when the term "imagination" is properly interpreted. In truth they are always thus produced. They are always, I mean, the product of a given condition of some organ or part, or of the whole of the brain.

But to return from this digression. The committee go on with their report.

"4. We have seen them [mesmeric phenomena] developed *independently* of these last causes, *most probably as the effect of magnetism alone.*"

Under each of these divisions, and in illustration and proof of the proposition it contains, many striking and pertinent facts are recorded. In favor of the general doctrine, a body of evidence was thus collected, and attested by an association of men, who, admitting nothing on hearsay, examined every thing for themselves; and whose veracity is unimpeached, while their intellects, and information, being of a high order, completed their fitness for the important task in which they were engaged—under such circumstances I say, was collected and classified a body of facts, whose fallacy, if it exist, cannot be exposed without a course of counter experiments equally laborious, and superior in ability and correctness; and whose testimony, if true, in behalf of the soundness of the doctrines of mesmerism, is irresistible and conclusive.

It is truly astonishing, not to use the terms presumptuous and impudent, that such a body of evidence, to say nothing of other bodies not perhaps inferior in validity and clearness,

should be openly and pertinaciously assailed and contradicted, and even rudely pronounced *false*, and its advocates stigmatized as *dupes*, or *deliberate impostors*, by a class of men who have never devoted an hour to the investigation of the subject; and who are therefore, as relates to it, *consummate ignoramuses*. But such is universally the case. Those who are the least acquainted with new branches of science, are always the fiercest and noisiest in opposing them.

One of the classes of facts thus solemnly attested by the committee, and from which it is impossible to withhold our belief, seems to common minds all but miraculous. It is mesmeric somnambulism, with its phenomena of perfect insensibility to external impressions, *lucidity* or *clairvoyance*, *prevision*, or the power of foreseeing certain future events, with other faculties or attributes scarcely less wonderful.

Of but a few of these marvels does time permit me to speak in detail. On "prevision" in particular I shall say but little; because I have myself never witnessed it. One of two facts however is certain. There is either some degree of truth in it; or the Parisian committee are profligately false and deceptive in their report.

In two instances, very severe surgical operations were performed on two somnambulists (two persons I mean in mesmeric sleep) without giving them pain, or producing in them the slightest feeling; though they both retained, at the time, the powers of speech, and of other forms of voluntary action.

One of these operations was the amputation of a schirrous breast, and the other the opening of a deep-seated abscess situated on the upper and inner region of the thigh.

The breast was exsected by M. J. Cloquet, with whom I held a full conversation respecting the event; and he confirm-

ed explicitly every particular of the Committee's Report.

The lady whose breast was removed, was of a temperament highly irritable, and a disposition correspondingly timid. The very *proposal* to operate, being once made, excited in her, when in her common condition, such deep agitation and dread, that she prevented its repetition, by a positive interdict. But, when calmly thrown into a mesmeric sleep, all apprehension left her; she cheerfully submitted to the operation, and was as impassive to the knife, as a statue of bronze.

But as soon as she was awaked from her sleep, and apprised of the operation, so deeply was she again agitated, that, to prevent convulsions, the mesmeric condition was immediately re-excited—and she was again tranquillized.

In the case of M. Petit, a somnambulist, the faculty of clairvoyance (seeing distinctly with his eyes closed) "appeared," in the language of the committee, "in all its clearness." With his eyelids in perfect contact, the somnambulist read several passages in print that were presented to him, explained an emblematic device on the lid of a gold snuff box, and played several different games at cards, with great dexterity.

The history of Paul Villagrand, a student of law, was very extraordinary. His disease commenced with apoplexy, and changed to palsy, accompanied with severe headache and deafness. For eighteen months he was treated with the usual remedies for that complaint, by M. Fouquier, an eminent physician of Paris, with but little relief.

Weary of pills, potions, bleeding, blistering, and all other common-place remedies, and despairing of being benefited by them, Paul submitted at length to treatment by mesmerism. This, on the first sitting, threw him into a slight and short sleep, and removed, almost entirely, his head-ache and deaf-

ness. On the ninth sitting his sleep became profound, and on the tenth complete somnambulism was produced. And he now prescribed for himself, predicted the progress and form of his amendment from that time, and the period at which his cure would be complete. His prescriptions for the treatment of his disease were strictly followed, the improvement in his health which succeeded was noted, and the result corresponded to his predictions, with a degree of exactness astonishing to the committee. He walked without his crutch on the day indicated by him; and his recovery was complete by the period foretold. In the diseases of other somnambulists similar phenomena occurred.

In some cases sleep was produced when those operated on were blindfolded, and did not know, except by the influence exercised on them, that the magnetiser was at work. On one occasion, or perhaps more, the operator was not in the same room with his patient, but in an adjoining one, and yet produced sleep in him by the *exercise of his will.* Incredible as this may appear, it is as amply attested as any other fact. So is the event of the magnetised being thrown into a sleep by the influence of the magnetiser's look and volition, both being in the same apartment, but no pass, touch, or other movement being made. Other facts in abundance, nearly as extraordinary, and quite as unaccountable, and which could be established to the entire satisfaction of an enlightened and unprejudiced tribunal of justice, were presented to the committee; but the limits within which I must confine myself forbid my referring to them. I shall offer however a few remarks of a more general character.

There are now three schools of animal magnetism, two of which differ widely from each other in opinion, as respects the agents with which they operate.

The members of the first school, which is that of Mesmer, work, as they assert, and perhaps believe, by physical agency alone. Hence the only means employed by them, are frictions, touches, passes, and grasps. By these they occasion, as they persuade themselves, the passage of a subtle fluid or ether, from the magnetiser to the magnetised, or the reverse, by which the effects that follow are produced. These are the genuine *animal magnetists*.

The disciples of the second school, being that of the Chevalier Barbarin of Lyons, operate exclusively by the psychological agents of *faith* and *volition*. Hence they have recived the denomination of *spiritualists*. By them all physical means, if not entirely rejected, are pronounced mere accessories, and nothing more. They assert that the affects attributed by others to animal magnetism, are the product of resolution in the operator, and of his energetic volition; and that he can effect his purpose as well when somewhat remote from his patient, as when in contact with him. Startling and incredible as this position *may* and *does* appear to those who have never seen it realised, and who have no knowledge of mesmerism, it is notwithstanding true. The *will*, in some cases, is *alone* sufficient, (the subject being at a distance and unconscious of the operator's intention,) for the production of mesmeric somnambulism, and the manifestation of its most extraordinary phenomena. In such cases, however, the mesmeriser must have a power of volition peculiarly forcible, and the mesmerised must be in a corresponding degree susceptible of the influence. And the facility of experimenting successfully is augmented not a little by the former's having frequently operated on the latter.

The third school is that of the Marquis de Puysegur of

Strasburg, and occupies the middle and more generally tenable ground between the other two. The members of this school operate with physical or psychological agents, or with both united, as the case requires. They employ therefore, both separately and in connection with each other, frictions, touches, passes, grasps, the eye, the will, and every other agent which they have found, by experience, to contribute to the production of the desired effects.

Having finished all the mesmeric information, derived from other sources, which time allows me to lay before you, permit me now to invite your attention to what I have myself witnessed and done in verification of it. And for the truth and accuracy of all my statements, I hold myself responsible to you and to the public at large—the public as well of the present as of future ages—should aught I have to say be so widely diffused and so long remembered, as to justify a reference in every way so extensive.

Previously however to an actual entrance on this division of my subject, I shall cursorily remark, that virtually, I have long been in some measure a mesmerist. In truth I am hardly able to refer to the time when I was not so. In my public lectures on the Institutes of Medicine, for more than twenty years past, when under the physiological head of the "sympathy of brain with brain," or the *psychological* one of the "sympathy of mind with mind"—when treating of that interesting topic, I have been in the uniform habit not only of adducing numerous mesmeric facts and phenomena, but of discussing them in a genuine mesmeric spirit. Nor do I consider it possible to discuss them *intelligibly*, in any other way. A few further thoughts therefore on this topic will not, I think, be unimportant, provided I can be so fortunate as to make myself, in the expression of them, clearly understood.

By the phrase sympathy of brains, I mean the brain of one person being in the same condition with the brain of another—by sympathy of organs, one or more of the cerebral organs of one person being in the same condition with the corresponding cerebral organs of another—and by sympathy of minds, the mind of one person being in the same condition with the mind of another—feeeling and thinking and acting in accordance with it. But as I profess to know nothing of the nature, properties, or laws of mind, in the abstract,—how it operates, or is operated on—to attempt any discussion respecting *it*, would be not only a waste of time, but presumptuous and vain. Nor would it be much, if at all, less so, to speak of the sympathy of the *entire* brain of one person, with the entire brain of another; because it is scarcely possible for such a thing to exist. The few observations which I purpose to offer on the subject, therefore, shall be confined to the sympathy of one or more of the cerebral organs of one person with the corresponding ones of another. Hence my remarks will be necessarily of a phrenological character. For it is alone through phrenology and mesmerism united, that what is denominated "sympathy of minds or of souls" can be produced or understood. Let me attempt, by the adduction of a few well known and indisputable facts, so to illustrate my views, as to render them fairly and satisfactorily intelligible.

Before proceeding farther, however, in this discussion, I must observe, that each organ of the brain has its own peculiar language, expression, or mode of manifesting its condition, and that no one organ can counterfeit the mode of expression of another, any more than the eye can hear, or the ear see.

The language of the cerebral organs is of two kinds; artifi-

cial or conventional, consisting of articulate sounds; and instinctive or natural, consisting of looks and exclamations or inarticulate sounds, and given attitudes and forms of muscular action, These two kinds of language may be and often are employed separately; but, when acting in union, their effects are far more striking and powerful. It is by the influence of such union that, occasionally, men of great mental powers and resources succeed in achievements, which, to common minds, appear superhuman.

As relates to this interesting and important subject, the positive law of nature is, that when one individual addresses forcibly other individuals, whatever may be their number, in the language of one or several of his cerebral organs, especially of his large affective ones, the corresponding organs in the individuals thus addressed are excited to action, and a response in their own similar language is given to the addressor. In other words, the person who thus gives utterance to his organs, in the language that belongs to them, throws the corresponding organs of those who are addressed into a like condition with his own. And from this arises the sympathy of mind of which I am speaking. To exemplify this position, first between two individuals, and then between a single individual and a multitude. Let the organs appealed to, by way of illustration, be combativeness and destructiveness.

Two men, strangers to each other, and both armed and valiant, meet unexpectedly in a solitary place, where danger may be apprehended. One of them expresses himself in the natural and conventional language of combativeness and destructiveness. He unsheaths and flourishes his sword, uttering harsh and threatening expresions; and, assuming an erect and determined attitude, glares on the other with a fierce and

fiery aye, a scowling brow, clinched teeth, a convulsed or quivering lip, and a reddened countenance; or he advances on him, with a menacing air, as if resolved on battle.

Under such circumstances, what is the natural response of the other? The answer is plain. His deportment corresponds to that of his antagonist; and a conflict ensues. The reason is, because, in each party, the organs of Combativeness and Destructiveness are thrown into that identity of condition, denominated sympathy, and so highly excited, as irresistibly to lead, by an instinct of nature, to the specified result.

But were one of the parties, on first meeting, to assume the air and native expression of Benevolence and Adhesiveness,—his countenance calm and mild, his brow smooth and serene, his eyes beaming with kindly and peaceful feeling, his lips slightly parted, as if preparing to speak, or actually uttering, in mild words and softened tones, peaceful and kindly expressions, his body inclined a little forward, one hand placed on his breast, and the other open and extended before him, as if to give a friendly grasp—did he thus deport himself, and advance toward his unknown fellow-man, with a gentle but animated step, he would be received with similar manifestations, and the two strangers would instinctively unite as comrades and friends. Why? Because the native language of the excited organs of Benevolence and Adhesiveness, in one of them, had produced, in the corresponding organs of the other, a condition precisely in harmony with the condition of his own. All this *may* be done without a word being uttered by either party. Or the event, as already intimated, may be accelerated and rendered more certain, by conventional expressions of friendly regard.

A young self-conceited dandy, fashionably moustached, whis

kered and hair-cropt, vain of the color, cut, and fitting of his clothes, and ignorant of almost every attribute of human nature, except that man is an eating, drinking, breathing, dressing, sleeping, locomotive, featherless, and talking biped—a youngster of this description forms a resolution to make his addresses to a beautiful and accomplished young lady, of good intellect and taste, never doubting that his success is certain, and that his triumph will be equally prompt and complete.

Thus prepared, and under these impressions of self confidence and *irresistibility*, he enters the parlour or the drawing room of the fair one's dwelling, where he finds her, alone, seated on an ottoman or a sofa, and so far condescends as to salute her with a nod accompanied by a confident stare. Then, seating himself unceremoniously almost in contact with her, holding his body in a stiff and upright posture, and regarding her witha bold and impudent look, tells her, in a firm or careless, unembarrassed, and business-like tone and manner, that *'pon his soul!* he has a high regard for her, or perhaps that he admires and loves her, and, in magisterial accents, demands to be informed by her, whether she will return his passion, and consent to receive his hand, provided he honors her with the offer of it?

May I ask the young ladies, who favor me with their attention, which of the two issues, in this case is most likely—that this cold, conceited and impudent, bargain-making lover will succeed in his suit, and bear off the prize? or that the astonished fair one, offended at his rudeness and want of observance, will order him indignantly to quit the apartment?—or, with a lip of scorn, and an eye of fire, retire from it herself?

I dare answer for my fair auditors without any apprehension of falling into an error, that they have already decided

on the probability, or rather certainty of the latter result. Nor is the reason of such decision either feeble or obscure.

The address of the conceited dandy being composed of the language of Self-esteem, Firmness, and Love of Approbation, arouses into vivid action the same organs in the young lady, accompanied by a similar condition in the organ of Combativeness at least, if not of Destructiveness also; on account of the arrogance and disrespect with which she has been treated; and her conduct towards her suitor, being a manifestation of the simultaneous and combined excitement of all of them, is the more powerful and blighting.

On the day following, another suitor, different in appearance, deportment, and character, finds the same fair one, seated alone on the same ottoman. He is young and handsome; his dress free alike from each extreme, is sufficiently elegant, costly and fashionable, and he manifests no trait of the coxcomb or the fop, but is modest and well bred, manly and accomplished. He enters the apartment with a graceful and gentle, but rather timid step, and an embarrassed air, and salutes the lady with a degree of respect and unpretending courtesy bordering on diffidence, if not humbleness. In accordance with a polite invitation, he takes his seat on the ottoman, at such a distance from the lady, and in such a manner, as bespeaks to a discerning eye, observance and attachment. For a short space he is silent; and when he at length attempts to converse, his voice is low and soft, and perhaps even tremulous; and if he does not altogether falter in words, and fail in ideas, he feels at least a mortifying consciousness of being unable to express himself with his usual fluency, or, as he is alarmed to believe, with his usual effect and entertainingness.

At length he drops the subject, (if indeed, in his confusion, he had any subject before him,) is silent for a moment, and then gently moving a little nearer to his fair companion, in a soft and scarcely audible voice, and diffident manner, ventures to express to her, or rather to attempt to express, the tenderness, truth, and ardor of his affection for her. The reply he receives is nothing but a blush, a look perhaps of softened kindness, and a gentle smile—the eye being immediately withdrawn again, by a downward cast. But it is enough. He understands it, feels it, and rejoices in it; and his hope is brightened by it, as if it came from a *divinity*. And so in his estimation and fired imagination it actually did. And his action conforms to the adoration of the moment. Through an impulse of instinct which he cannot resist, he drops on his knee, eagerly but softly grasps the yielded hand of the fair one, and presses it to his lips, with an ardor which beggars, on the occasion, all the eloquence that words could effect. Such is the natural language of love.

Let me again appeal to the ladies, whether single or married, for their opinion, as to the probable issue of this gentleman's suit. Is it not likely to be that of success? Were the vote of those to whom I have thus appealed, to be now taken, I venture fully to believe, that an affirmative decision of this question would be unanimous.

And the reason is plain. The suitor, by addressing his mistress in the language of his excited organs of love and friendship, threw her corresponding organs into an accordant condition.

All the genuine excitants of the organs of Amativeness and Adhesiveness are mild, and gentle, and inobtrusive in their nature. The moderate and balmy warmth of spring—the

gentle fanning of the vernal breeze—the mossy bank—the flower-enamelled garden and lawn, and the music meltingly warbled from the grove—the mildness and stillness of twilight and evening, and the softness and modesty of the silvery moonlight—all these are proverbially known to be excitants of love; and virtuous love is essentially connected with friendship—more especially in woman. The language moreover proceeding from excited Amativeness in one person, and which is best calculated to excite to action the corresponding organ in another, is soft and gentle, susurrant and low. It is the plaintive and mellow murmur of the dove, or the mildest "wood notes" of the bird of song; not the fierce and piercing scream of the vulture or the eagle. It speaks of peace and kindness—not of ferocity and battle. Such is believed to be the true philosophy of the sympathy of the mind of one individual with the mind of another. The language of all the cerebral organs, moreover, might be cited in confirmation of the truth of the theory.

And on the same principle must be expounded the sympathy of the mind of one individual with the minds of multitudes. This is one of the most important, attractive, and sublime phenomena connected with the philosophy of human nature. And it would be so regarded, universally, were it not an event of every-day occurrence. By means of it a vast amount of the most momentous business of the world is transacted. From it, in every free community, whether savage or civilized, enlightened or ignorant, arise the chief efficiency and success of all ecclesiastic, political, and popular transactions.

By such instrumentality did Pericles, Hyperides, Demosthenes, and others, control and sway to their purposes the fickle and turbulent republic of Athens; and, by the same means did

Cicero and the Gracchi produce a similar effect on the Senate, and the ungovernable commons of Rome. By it did Chatham "rule the wilderness of free minds" in England; and Henry, Adams, Ames, and their associates, in the United States. One of the most elevated and delightful species of amusement is also its product.

My allusion, as you must perceive, is to that powerful and practical sympathy of mind, which exists between the accomplished orator and actor and the auditors who receive from them, through their appropriate organs, the impress of their artificial and natural language. And were not the effects thus produced by words, looks, and visible muscular action, familiar events, they would be deemed, by our wise and learned doubters and wonder-mongers, as perfect marvels, as are now the most striking results of mesmerism. I say "marvels," only in relation to public sentiment. For some persons are formed to wonder and believe—others to wonder and disbelieve—and a third class, superior to both, to be *surprised and interested, and to inquire.* To speak in illustration of all this.

A clergyman of great eloquence, piety, and ardor, addresses his congregation in the solemn and sublime language of highly excited Veneration and Wonder; and the result is memorable. He so affects the corresponding organs, in many of his hearers, that they utter involuntary bursts of acclamation and homage, and even drop on their knees, with uplifted hands, in adoration and praise. While they are still in this high-wrought cerebral condition, the orator changes his theme, and reminds them, in the fervid and affecting language of wounded and sorrowing Benevolence and Adhesiveness, of the love and crucifixion, sufferings and atonement of their Redeemer, and dissolves them in tears. In this way he moulds and fashions them to

his purposes, at pleasure, by eloquently appealing to them, in the language of the organs he wishes to excite.

In like manner, and through the same channel, a Garrick and a Kemble, a Siddons and a Talma, have controlled and metamorphosed, from the stage, conformably to their wishes, the fascinated thousands that have thronged the theatres of London and Paris. They have caused them, by mental sympathy, to be cheerful or sorrowful, to weep or to laugh, be shocked with horror, or inflamed with rage, in obedience to their wills.

Military chieftains, when about to engage in a conflict of blood, sometimes skilfully and forcibly address their legions, already formed in order of battle, and pour into them their own heroic spirits. To accomplish this with certainty and high effect, they express themselves to their comrades in arms, in both the conventional and the natural language of Combativeness and Destructiveness, Self-esteem, the Love of Approbation, and Firmness; and their work is done. The corresponding cerebral organs of their troops are excited to the requisite degree of action; and the issue is a resolution in the army to conquer or die. To their high wrought Self-esteem the mortification of defeat would surpass in agony the severest penalty that torture can inflict. The speech of Galgacus, represented by Tacitus, as having been delivered to the Caledonian army, when about to engage the Romans in their last conflict, is one of the noblest specimens of military eloquence, that the world can produce, or genius conceive. And though the words of Wellington were few, plain, and even ordinary; yet, when, on the field of Waterloo, pointing with his sword to the advancing columns of Napoleon, he exclaimed, at the top of his voice, "up Guards, and at 'em!" they, and the natural lan-

guage, with which he accompanied them, are said to have done wonders. And the onset which immediately ensued was one of the fiercest, and the conflict one of the bloodiest that ever were witnessed.

When, by the lightning of his eye, the fierce and expressive energy of his countenance and action, and the thunders of his voice, Demosthenes roused the Athenians to the Macedonian war, he immortalized himself by another specimen of military eloquence, as imperishable as the globe, on which it was delivered. To impel his fellow-citizens to conquer or die, in defence of their country and their homes, their wives and their children, the fame and ashes of their ancestors, and their own honor as warriors, he addressed them alternately in the burning and deep-toned language of Combativeness and Destructiveness, the lofty and determined words and manifestations of Self-esteem, Firmness, and Veneration, the awakening and flattering expressions of the Love of Approbation, and in the milder phrases and looks, gestures and tones of Amativeness, Adhesiveness, and Inhabitiveness; and he thus aroused to the most intense action the corresponding organs in the crowded assembly, until, maddened in their spirits, through mental sympathy, they burst unanimously into the impassioned exclamation, "*Let us march* AGAINST PHILIP!" And the consequence was some of the bloodiest battles that history has recorded. I shall only add, in this place, that, on sundry occasions, Cæsar and Napoleon, by the same instrumentality, rendered their legions instinct with their own courageous and invincible spirits; and hence arose much of their unrivalled success.

Such are the views which, as relates to mental sympathy, I have long entertained and inculcated. And my views, with

regard to the philosophy of mesmerism, are strongly analogous. The manifestations in both are originally, (in part at least) the result of the same forms of muscular and cerebral action. For this view of the matter, my reasons are as follows.

Language, both artificial and natural, is the product of voluntary muscular action, excited by the brain—I mean, by some sort of movement in the brain—for all change implies movement. So are the "passes" and looks employed in mesmerism. It is known to every one that all *open* mesmeric action is of muscular production; and so I say is the fixedness and intensity of the mesmeric look.

But without some subtle, invisible, and active intervening medium, unknown to us except by its effects, muscular and cerebral motion, in one person, can make at a distance no impression on the brain and nerves of another person. It cannot change, therefore, in the slightest degree, their condition or action. Except through an intermedium, matter can make no impression where it does not at the moment actually exist. But the muscles of voice and gesture, and of the expression of silent or pantomimic action generally, of one person, do not exist either *in* the brain, or *in contact with* it, of another person, at a distance. Yet do they often produce on it impressions so vivid and powerful, as to create joy and sorrow, anger, hope, veneration, benevolence, and fear,—and sometimes catalepsy, epilepsy, or some other morbid affection. And silent pantomimic action, called "muscular expression," or "natural language" operates to this effect much more powerfully and certainly than words.

As regards articulate speech, it is not the mere words which compose it, and the ideas conveyed by it that produce the

effects, to which reference has been made. The mode of utterance of the words, as to flexion, loudness, and force, intonation, and the general management of the voice, with the expression of the eye and countenance, and the form and style of gesture which accompany them, are, I repeat, the most powerful and influential agents in producing the result.

Let two individuals, for example, pronounce to an audience the same words, conveying of course the same ideas—the one in a cold, unskilful, and monotonous manner, and the other with propriety and spirit, elegance, force and appropriate passion—and the effects produced on the hearers will be not only different, but the opposite, of each other. While the latter individual draws tears of sympathy from those who hear him, the former is regarded by them with an eye of pity or a sneer of contempt. Nor does the reason of this seem altogether inscrutable, though it is certainly obscure and sufficiently doubtful. I shall hazard on it the following theoretical remarks.

The brains and muscles of the reciters must be indirectly connected with the brains of the auditors, else it would be impossible for them to produce an impression. Nor can they be thus connected except by a subtle intervening aura or ether, of which our senses take no cognizance, which is in actual contact with the brains of each party, and whose presence is discoverable only by its effects. The common ponderable component parts of the atmosphere are wholly unsuitable for this purpose. They are too gross and *unethereal* for an agency so delicate, penetrating, and refined. Nothing short of what should be regarded, perhaps, as the *spirit* of the atmosphere can accomplish such a work. Those movements moreover are conveyed to the brain by certain nerves, under the

peculiar condition into which they are thrown. And the reason why the brains and vocal muscles and organs of the two recitors produce such different effects on the brains and minds of their hearers is, that they excite movements equally and correspondingly different in this intervening substance. And the only cause why they "excite different movements in that substance" is, because they are in a different state of action themselves.

In like manner the muscular passes in mesmerism, and the *volition* of the mesmeriser accompanying and directing them (the *latter* being but a given form of action in the brain)—these movements in the muscles and brain of the mesmeriser excite, in the circumambient ether, corresponding movements, which act in conformity to their character on the brain of the mesmerisee, and give rise *there* to the impressions and movements that are deemed so singular.

Is any one more friendly to the hypothesis which alleges, that the intermediate aura, instead of existing *formally* in the atmosphere, is *secreted*, or, in some other way formed, by the brain, from the *arterial* blood, with which that organ is copiously supplied; and, when thus produced, that it is made to pass, in mesmerism, from one brain to another, according to the different amounts of it, possessed by different persons? This question is only proposed, without any design to attempt its solution. Distinguished physiologists are not wanting who advocate the affirmative of it. And to that view of it *analogy* is not unfriendly. But analogical argument, though *specious*, is neither *solid* nor conclusive. It serves for illustration, not for proof. The only points in this matter for which I contend, (if indeed I seriously contend for any) are the *existence* and *agency* of the ether. In them I am strongly inclined to

believe. On no other ground can I form an intelligible conception of the influence and effect of either mesmerism or oratory. To fathom either is alike difficult. And, I repeat, that in my estimation, they seem to depend on the same principle.

Should any one be desirous of knowing the reasons of my belief in the existence and action of a subtle and universal aura, serving as an intermedium between man and man, as well as between planets, suns, and systems, they are as follows.

I adopt, in its entire extent, the maxim of the ancients, "*natura abhorret vacuum*"—"nature disowns a vacuum." An actual *void* in creation would, as it presents itself to my mind, be unworthy of the Creator; because it would be a defect, and therefore *useless* at least, if not *injurious*. A vacuum would necessarily be *idle, inoperative space;*—a blur which the Deity does not, cannot permit to exist, in that scheme of his works, which he originally pronounced "VERY GOOD." I cannot doubt therefore that the aura referred to is co-extensive with creation itself. And it probably holds, I say, system to system, primary planets to suns, and secondary planets to primary, as it or something else attracts the mesmerisee toward the mesmeriser, in whatever direction he may move.

Another reason of my belief in the existence and influence of this imponderable aura, serving perhaps as the "*spirit* of the atmosphere," and of the interplanetary space, is, that the atmosphere is not *solid*. Its particles are not in contact with each other, because a given volume of it can be compressed into a much narrower compass, than it usually occupies.

Am I told that the particles of the atmosphere are kept asunder by *caloric?* That, to say the least of it, is a very doubtful position. The chief portion of the caloric of the

atmosphere is *latent* or *insensible*. It must then be necessarily in a state of *combination* with the atmospheric particles, and cannot, of course, occupy the countless vaccuums between them. Again.

Writers on acoustics have long contended, with apparent reason, for the existence of a subtle aura or *essence* of some description, as the conveyer of sound. They consider the gross portion of the atmosphere as the cause or producer of the agitation or concussion, which accompanies very loud and sudden bursts of sound; but not as the actual conveyer of sound. It is well known that when, at times, as far as can be discovered, the gross portion of the atmosphere is in precisely the same condition as at other times, the conveyance of sound is exceedingly different, as to both *intensity* and *distance*. To those who reside near heavy water-falls, this fact is perfectly familiar. Thus, when the difference is attributable to neither the different course nor force of the wind, the roar of the cataract of Niagara is heard occasionally to the distance of *thirty* miles—and at other times not farther than from *one* to *three* miles. I have myself approached within less than three miles of it, before its thunder-note reached me. And I have again heard it distinctly at Queenstown, which is distant from it nine miles; and once, I think, at Black Rock, distant about eighteen or twenty miles. The citizens of Louisville, moreover, have not now to learn, that, the condition of the atmosphere, as to commotion, being the same, the sound of the Falls of the Ohio is at times much louder, and heard of course to a far greater distance than it is at other times.

Once more. Water is a much better conveyer of sound than atmospheric air. So is timber. To prove this. Let one person dive to some depth in a lake or calm river, and another, at the

distance of three hundred feet strike forcibly together two stones or two pieces of iron, beneath the surface of the same body of water, and mark the effect. The sound of the two bodies thus brought into collision will strike the ear of the diver like a clap of thunder—at least it will be immeasurably louder to him than it would have been, had both his ear and the two sounding bodies been above the water. In another experiment, let a person place his ear in contact with one end of a piece of timber, (say the mast of a ship) from eighty to a hundred feet long, and another person scratch the other end with his finger-nail, or even with a pin, and to the ear of the listener the sound will be startlingly loud.

In the city of Philadelphia I have heard distinctly, not to say *forcibly, along the river Delaware*, the report of musketry, fired in platoons, near to the city of Wilmington, in the State of Delaware, distant from twenty-eight to thirty miles.

These several facts, if I mistake not, clearly show, that something other than atmospheric air conveys sound. And were it admissible in me to dwell on the subject, it might be rendered probable, that that medium of conveyance is the aura in question.

Nor is there wanting another hypothesis (or be it called *theory*) of mesmerism, which I am not inclined disrespectfully to repudiate. It is the *psychological* or *spiritual* theory. The perfect *identity* of *feeling* of the mesmeriser and the mesmerised, and the entire control which the will of the former has over that of the latter, seem not unfavorable to it.

Of all the phenomena I have ever witnessed, and of all the thoughts I have ever indulged, I am compelled to acknowledge, that this control of the will of one person over that of another, makes the nearest approach to an argument to persuade me of the

possibility, at least, of a *direct earthly* intercommunion of human spirits. And it is matter of surprise to me, that, on that ground, if on no other, the clergy do not become zealous mesmerists. If skilfully and vigorously wielded by them, it seems scarcely possible that mesmerism could fail to become a moral and religious engine of great power and value. As an aid in general education also, I am greatly mistaken if it may not be employed with beneficial effects.

Whether this attempt at an explanation be regarded as an *untying* or a cutting of the Gordian knot—or in whatever light and spirit it may be received and considered, one thing is certain; that there is as much deep and unsolvable mystery in the effects of high toned and powerful oratory on an assembly of listeners and lookers, as there is in the effects of mesmeric passes on the persons mesmerised. Yet, because the former is daily witnessed, it is pronounced to be conformable to the laws of nature; while the latter, because it is seldom witnessed, is declared to be in opposition to them. It is worthy of observation, however, that this declaration is made only by the uninformed multitude of wonder-mongers, and by certain self-deemed learned and all-knowing *philosophers*, who assume to themselves a depth, width, elevation, and keenness of mind, so ample in all directions, and so penetrating in research, as to embrace and clearly comprehend every law, which the *Deity* has enacted, in his infinite wisdom, for the government of the universe! And these *savans* farther assume such a miraculous stretch of "*clair-voyance*" as enables them to see *across the Atlantic*, and detect, in the saloons and private parlors of London and Paris, *collusions* and *delusions*, perpetrated in them, by mesmerisers, which are hidden from the most keen-eyed and sagacious scrutinizers on the spot! And yet these *clair-*

voyants, thus boundless-sighted themselves, deny to persons in a true mesmeric sleep, the power to see, with their eyes shut, a watch, a book, or a straw-bonnet, though placed within a few feet of them! Of two marvels, we are correctly told, that it is wisest and safest to believe the least. And most assuredly that of seeing across the Atlantic is far from being less marvellous, than seeing, with the eyes closed, an object situated in the same room with the seer! It would be but modest and becoming in those *telescope-eyed* foes of mesmerism, either to surrender their own extravagant and groundless assumptions, or cease from, or at least moderate their exceptionable disbelief and discourteous contradiction of the positive testimony of men, in all respects as enlightened, observant, and truth-telling as themselves, when they but state what they have not only seen done by others, and strictly examined, but also what they have actually done themselves. That men should *suspend their opinions* respecting novel and extraordinary events, until authentic and conclusive proof shall have been laid before them, is natural, prudent, and praise-worthy. It indicates at once, in such inquirers, a knowledge of the most judicious mode of investigating truth, and an amount of intelligence competent to understand and appreciate it when discovered. But sullenly, doggedly, or rudely to deny or contradict facts stated on the highest and most unexceptionable authority, merely because the rejectors of them have themselves never witnessed them, or are unable to explain them, is indicative of a much less rational and philosophical character—to say nothing of the intolerant temper and other exceptionable qualities which it betrays. It bespeaks a narrow and short-sighted mind, a stubborn disposition, and a self-conceited spirit, resolved to search for truth in

its own limited resources alone, instead of making an effort, or even showing a willingness, to derive it from the resources of competent witnesses and judges, or of exploring in quest of it, the boundless and exuberant fields of nature, and collecting it from them by observation and experiment. It need hardly be observed, that it is to men of this cast of character, drugged with superstition, and fired with fanaticism, that we are indebted for all the denunciations and persecutions, which, practised against the discoverers, improvers and early advocates of new branches of science, have enthralled the minds and consciences of men, kept the world in comparative darkness, and disgraced human nature. The *wise* and *pious* denouncers of the friends of mesmerism now, *because*, according to their infallible creed, *the science is contrary to the laws of nature*, would have concurred in turning the keys of the Inquisition on Galileo, and pouring anathemas on Newton himself, had they been contemporaries of those two illustrious men.

What is known to have been true of phrenology, for nearly half a century, and still continues so, is equally true, at present, in relation to mesmerism. Those who know least of it are its deadliest and noisiest foes. In truth they are its only foes. No one of common capacity who has candidly and industriously inquired into it, by either making judicious experiments himself, or witnessing such experiments made by others, has ever failed to become a convert to its truth. Nor do I consider an event of the kind to be possible. As soon would I believe in the spontaneous *ascent* through the atmosphere of a globe of *platina*, or in the spontaneous *descent* through it of a well constructed balloon, completely distended with hydrogen gas—or in any other phenomenon, which, under the present economy of nature, is *absolutely impossible*.

A few words on the *so called mysteriousness* of mesmerism. Wherein, I ask, does that mysteriousness consist? If it exist at all, it must be in the *unintelligibility* of the science. I ask again, which of all the animal, intellectual, or moral processes or functions of man are in the slightest degree more intelligible to us than mesmerism?—and I fearlessly assert that the question is unanswerable; or that the answer to it must be, NONE. Is it the process of digestion that we are to examine? I again assert that that is as mysterious as mesmerism, in its most extraordinary phenomena. When any physiologist will unfold to me, by what immediate cause or mode of operation, an unsightly piece of animal substance, when eaten by a beautiful woman, is rendered subservient to the maintenance of that beauty—when eaten by an ill-favoured cur, to the maintenance of that ill favouredness—when eaten by a cat, to the maintenance of her sharp claws, yellow eyes, and rough tongue—and when eaten by a wild boar, to the maintenance of his cloven hoofs, curved tusks, and projecting snout—when any physiologist, who doubts or disbelieves the truth of mesmerism will expound to me the immediate causes of all or any of these changes in animal matter, I will explain to him the cause of *clair-voyance*, *pre-voyance*, and every other mesmeric phenomenon.

While physiologists then are unable to pronounce on the positive cause of a single function of the human body, they should cease to discredit the truth of mesmerism, merely because the science is unintelligible to them. Let them but follow out the rule, which they observe toward that science, and they will disbelieve every thing—even their own tastes, smells and thoughts. But it is perhaps even more than time for me to pass from these precursory considerations, to a brief detail of facts confirmatory of their truth.

In the first mesmeric case to which I shall refer, Dr. Elliotson, of London, was the operator; and the experiments were performed in his own drawing-room, before a select and highly intelligent party, consisting of from thirty to forty spectators. The report of the case, which I shall presently read, was prepared by one of the gentlemen present, and is perfectly correct, as far as it goes; but it does not contain the details in full. I shall therefore supply a few of its deficiencies.

When the young woman who was the subject of it was thrown into a complete mesmeric sleep, her eyelids being not only closed but spasmodically contracted, that no deception might be practised by her, I tested her sensibility, as to seeing and hearing, as follows.

Approaching her suddenly, I made with *my finger*, at each eye alternately, several quick and threatening strokes, carrying it as near to the eye as I could, without the risk of striking it. This produced in her neither winking, shrinking, nor any other motion. Nor had a brilliant light held as close to her eye, as safety permitted, the slightest effect.

Satisfied with this test of her blindness, I stood behind her—and produced first near, one ear and then near the other, several sharp and piercing cracks, some of them almost as loud as the report of a small pistol. But in vain. No start or movement of any sort evincing sensibility succeeded. Yet when fully awake, a noise not half so loud or sharp, made the subject of the experiment start and scream.

Another circumstance worthy of notice seems to have escaped the observation of the reporter. When, as the mesmerised was standing erect, and the mesmeriser moving silently around her, she turned after him as the needle does after the load stone, her feet remained *fixed*. Her change of posture

was produced by the revolving of her body on her lower limbs, as on a pivot. In this way, perfectly rigid as were her upper and lower limbs, and her neck, she performed with her person a semi-revolution. The report is as follows.

"Mesmeric Phenomena.—A select company assembled at Dr. Elliotson's house in Conduit street, yesterday, in order to witness some extraordinary phenomena, produced by animal magnetism. Previously to the commencement of the experiments, Dr. Elliotson briefly addressed the company, with a view to explain the circumstances under which the patient had been introduced to him. The patient, he said, was a very respectable young woman; and when he first saw her was labouring under spasmodic hiccough, a disease which presented many disagreeable features, independently of the unpleasant noise. Dr. Elliotson, after stating the susceptility of the young woman to the influence of magnetism, briefly described some phenomena which had been exhibited in the course of his experiments and the progress of the cure. He then stated a fact although from his high character and reputation we are quite sure it was unnecessary, with a view to show that the young woman had no inducement to join in any sort of deception, or to lend herself in the slightest degree to imposition of any kind. It was the strict truth that the young woman had never received the slightest present or pecuniary advantage from him—he "had never given her the value of a skein of thread." Dr. Elliotson having made this statement, with a view to do away with any impression that might by possibility exist that the young woman was a paid agent, or that there was some collusion to deceive the sceptical, went on to state that the young girl was of a very modest, retiring disposition, and was rather averse to be seen in public, but that she nevertheless always freely con-

sented, in order to evince her gratitude for the cure which had been effected.

"After these preliminary observations, the young woman was introduced. She appeared to be about twenty, and was respectably dressed in black. Her demeanour was quiet and modest and completely answered Dr. Elliotson's description of her. She immediately seated herself in an arm-chair. Dr. Elliotson took his seat by her side. He then placed his right hand near her forehead, extending two fingers. For some minutes he scarcely moved his hand, but subsequently resorted to some slight manipulations. After the lapse of about eight minutes the young woman appeared to be almost insensible, and her eyes were closed; but on being asked if she were asleep, she replied in the negative. The countenance was perfectly composed and placid. After another interval, making altogether about a quarter of an hour, the question was repeated, but no answer was returned, it being evident that she was in a sound magnetic sleep. The company were invited to test the effect of the magnetic influence under which she laboured. Every one in the room did so. We found, on attempting to raise the arm of the patient, that it was rigid, and evidently had become subjected to some powerful action, so that it was impossible to give it the flexibility incident to it in its natural state. It was like raising some very heavy resisting weight. The shoulder was in the same state, and when an attempt was made slightly to turn the head, the resisting power was apparent to all. Dr. Elliotson explained that the magnetic action commenced at the head, and gradually extended itself downwards to the feet. This appeared to be the case, for after a time the feet became extended, and though not touching the ground they appeared

to rest with as much ease as if they did. The hands had hitherto remained by the side of the patient, but Dr. Elliotson now proceeded to change their position. He retired a few paces and after drawing his hands backwards and forwards, the arms of the young woman appeared to be acted on precisely in the same way as a piece of steel is affected by the magnet, and they followed the direction given by the operator. The patient's arms were thus stretched out, and in this position, so difficult to retain in the ordinary state, they remained for some time. The same opportunity was again given of testing the fact of the perfect—we might indeed say supernatural—rigidity of the arms.

"This experiment excited astonishment; but that which was to come was of a much more surprising character. Dr. Elliotson, after resorting to the same movements of the hands as before to communicate the magnetic influence, then gave a convincing proof of its potency. The young woman had hitherto been seated, but now, impelled by the agency which had been exerted upon her, she gradually rose from the chair and assumed several attitudes at the will of the operator. It was remarked that these attitudes were peculiarly graceful. Indeed, as the patient reclined she had the appearance of a statue; for when a position was assumed she was fixed and immoveable. Then, when a change of position was effected, it was done with such ease and freedom from restraint as to remind the spectator of a *posé* so classical, and yet so natural, displayed by Taglioni. Occasionally the upright posture was changed for a stooping position, as if the patient were about to tie her shoes. In this difficult position, with both hands within a few inches of her feet, the patient remained for a very considerable time. It is only necessary to remark that

in the ordinary state a patient could not retain such a position for more than a minute or two without great inconvenience and difficulty.

"By way of showing the extraordinary influence which he could exert, Dr. Elliotson now gradually raised his patient by means of the customary manipulations. There was no contact, and we could only compare the effect to that supposed to be produced by the wand of the magician; for as he turned so did the patient, the movement of her arms following the direction given, exactly as the needle would be attracted by the magnet. The patient rose or stooped, advanced or receded, was erect or motionless, exactly as the operator chose. All this may appear so wonderful that we are constrained to say that all present were perfectly convinced that the young woman was not and could not be aware of what was passing, but was in a profound magnetic sleep, that is to say, some influence had been exerted upon her which she could not control. In this state she remained, we think, for about an hour. during the exhibition of the phenomena we have described.

"At the expiration of this period, Dr. Elliotson said he would restore her to her ordinary state, unless any one wished for further proof or experiment; but as no one seemed to desire further elucidation, he proceeded to destroy the magnetic action to which she had been exposed. Dr. Elliotson explained, that the restoration, like that of persons who had been drowned, was supposed to produce painful effects, for he had observed convulsive movements as she gradually recovered. The restoration was effected very briefly by means of the same movements of the hands on the part of the operator as before. We closely watched the patient during this period. Her face at one time appeared slightly convulsed, and there was a slight

shudder as sensation appeared to be gradually returning, but in a few minutes the functions had resumed all their power. The effect was that of a person suddenly awaking from a dream. In a few minutes the restoration was complete, and Dr. Elliotson invited any one present to put such question as might be thought proper.

"The writer of this asked the young woman if she had felt any pain or unpleasant sensation during the time. She said none in the least, and that she was quite unconscious of any circumstance whatever that had occurred. She likewise said that she did not experience any unpleasant effect at all during the process of restoration. The young woman answered every question with great cheerfulness and apparent sincerity. It was about two years since, she stated, that the effects of magnetism had been tried upon her. She was then very much afflicted with the disease (spasmodic hiccough,) but she was now perfectly recovered. She attributed her cure entirely to the effects of the magnetic influence to which she had been subjected. We will only add, in reference to this young woman, that her appearance, manners, and conduct, entirely corroborated the description given by Dr. Elliotson of her respectability and morality, and when she left the room every one present was persuaded that the phenomena exhibited by her were solely attributable to the wonderful and almost incredible effects of Mesmerism.

"We have thus given a "plain, unvarnished" statement of what actually took place, without pretending to afford any elucidation or opinion upon the mysteries, supposed delusions, wonders, or trickery connected with animal magnetism. We know there are sceptics, and we do not profess to have all our doubts removed, and we also know that some medical author-

ities treat the alleged cure of disease without the aid of medicine as a fallacy, but at the same time, as was remarked by Dr. Elliotson yesterday, if people were to disbelieve every thing that could not be explained to the general satisfaction, all the wonderful but perfectly well-founded discoveries of science, and all the mysteries of nature, might be treated with equal scepticism. It may perhaps be remarked that some object to mesmerism not exactly on the ground that it is a doubtful science, but because of its alleged inutility. If, however, the statement of this young woman is to be believed, (and all that we saw confirms it) Mesmerism does actually cure disease, and it may therefore be described as a useful as well as a most wonderful and mysterious science. We may mention in conclusion, that a gentleman present was stated to be peculiarly susceptible of its effects on the eyelid, and in fact, at the movement of Dr. Elliotson's fingers, his eyelids became fixed, and he stated that it was utterly impossible for him to move them until the magnetic power was taken off."

The next case I shall mention occurred in Paris; a Mr. Potter being the mesmeriser, and a French lady the mesmerised. Mr. Potter was a wealthy Englishman, resident in France. He had the appearance and the character of a frank, upright, and honorable man. He was also highly intelligent, and had no interest in deceiving; because he received nothing for his experiments. Just before commencing his manipulation, he feelingly and emphatically thus remarked; "I am myself a *resurrection* by mesmerism. I was gradually, and I believe certainly descending to my grave—my physicians having exhausted to no useful purpose *their skill* and means, in common with *my patience* and *hope*,—when I resorted to mesmerism; a person whom I had myself relieved, by the

same means, being the operator; and you see, as the issue, the health I now enjoy." His health, though not very vigorous, was sound. Mr. Potter farther remarked to me, somewhat facetiously, but in earnest; "Sir, I have done myself, and seen done by others, through mesmerism, such singular and incredible-like things, that were I to relate them to any *nine* persons, taken promiscuously from a crowd, *four* of them would think me a *fool,* and the other *five* a *liar.*"

Over the person mesmerised on this occasion, the mesmeriser had apparently an unlimited sway. When he threw her into a mesmeric sleep, though she could open her eyes, which is often the case, he notwithstanding deprived her, at pleasure, of vision and hearing. That the deprivation was complete I satisfied myself, by the same means, which I had employed, in the case exhibited by Dr. Elliottson.

The blindness and deafness being allowed to continue, Mr. Potter rendered *insensible* the lady's right forearm, and told me to pinch it. This I did between the fleshy parts of my thumb and finger, with all the force I could exert. But I did so in vain. The lady exhibited no shadow of sensation. The mesmeriser requested me to pinch with my nails, which were of the most suitable length for that purpose. I accordingly employed them with all the force that my feelings, as a man, permitted me to exercise on the arm of a woman. The skin was near giving way, and the blood just ready to break through it. Still the lady felt not, but sat as calm and insensible, as if she had been marble. But as soon as the mesmeriser restored to her arm its usual sensibility, she complained of severe pain; the marks of my nails were evident on the part; and for some distance around, the skin was greatly reddened, from the accumulation of blood in the capillary vessels. The

patient being still asleep, the mesmeriser caused her to see certain persons at a distance, who were invisible to every body else in the apartment. But of this I had no evidence, other than her own word. And as my object is to state, in relation to mesmerism, only what I have myself seen and done in it, I do not mean to vouch for her "*clair-voyance*"—though I verily believe she possessed it.

I witnessed in Europe many other mesmeric experiments, some of which were genuine and satisfactory, and others false and deceptive. The latter were performed by a strolling charlatan, who subsisted by his impostures. Those by Dr. Elliotson, of which I saw not a few, were always open, fair, and satisfactory. That gentleman is a lover of truth and science, a friend of humanity, a clear, bold, and independent thinker, and above collusion, deliberate imposture, and every other form of trickery and deceit. And, in mesmerism, he is also above, far above, the reach of his opponents and foes. As soon shall the wren drag the eagle from his path in the heavens, or the raven the condor, as they obstruct him in his lofty career.

On my return from Europe I witnessed, in New York, a number of mesmeric experiments, most of them striking, and, as relates to their truth, all of them to me entirely satisfactory. The person mesmerised was a young woman, perhaps seventeen years of age, (*perfectly blind* from an early period of her life,) whom I had seen a few years before, in the New York Asylum for persons in her unfortunate condition. The mesmeriser was Mr. Reubens Peale, the proprietor of one of the New York Museums.

When this young woman was thrown into a mesmeric sleep, she exhibited a *clair-voyance*, about the reality of which no

doubt could be entertained. For, I repeat, that in consequence of previous disease, she was *perfectly blind.*

In this condition, a gold-faced watch being presented to her, she told the time of day, though neither so promptly, nor at each trial, so accurately, as I have witnessed on other occasions. Mr. Peale covering himself with a straw-bonnet, and standing behind her, at least six or eight feet from her chair, she was asked, what he had on his head? Her reply to this was a disagreeable hysterical laugh. On being asked what she was laughing at, she replied, "O! it is so queer." "What is so queer?" "Mr. Peale." "Why is he queer?" "O! he has a straw bonnet on his head."

To test, under the open inspection of the whole company, the power of the mesmeriser to control the mesmerised, by his *secret volition*, the following plan was adopted. Dr. L. of New York, standing on the stage several feet behind the chair of the young woman, signified to Mr. Peale, by the positions of his own hands and arms, those which he was desirous that she should assume. He first raised his right arm alone; then his left alone; and afterwards both at once, and held them, with his hands touching each other, above his head. And of every varying posture thus taken, the imitation by the mesmerised was exact—the mesmeriser simply willing the performance. Several other satisfactory manifestations were made by the mesmerised through the influence of the mere will of the mesmeriser, which I shall not relate. I shall only add, that though some of the experiments were more promptly, as well as more perfectly performed than others, *not one of them failed.*

In Philadelphia I saw a young lady, of about fifteen, who would not consent to have her ears pierced for the reception

of rings, lest the operation should be painful. Though the mesmeriser had never seen her but *once* previously to the present interview, and that at the distance of more than six months, he threw her into a deep mesmeric sleep, in less than five minutes. It was then suggested to her mother, who had herself pierced the ears of an elder daughter, to perform the operation on the one who was now under mesmeric insensibility. The proposal was instantly accepted. With a triangular-pointed needle, of considerable size, which the mother passed through the lobes of the ears placed on a bit of cork, strings were introduced into the orifices and secured there by knots, the daughter being as *insensible* of the operation, as she would have been, had she been marble. When her sleep was dissipated, I asked her whether she had not better allow her ears to be pierced for rings, as such ornaments were worn by all the young ladies of her acquaintance? But she refused, with a resolute shake of her head, and declared that nothing could induce her to submit to an operation so cruel and painful. By way of removing her dread of the pain, I requested her to take hold of the lobe of her ear, with her thumb and finger, and pinch it forcibly, to convince herself that the operation was *not* very painful. On taking hold of her ear, as thus desired, she became, for the first time, sensible of the thread being in it, and immediately uttered a slight scream, and, covering her eyes with her hands, shed a few tears. She then rebuked me, with sufficient spirit, for having treated her so unfeelingly while she was asleep. Nor did her mother escape her reproaches, for having permitted the operation. But, the mother telling her that I had not been the operator, but that she herself had done the deed, she very civilly apologised to me, for having unjustly blamed me; and, in a few minutes

more, forgave the whole party, assuring us, with a smile, that she was rejoiced at the operation having been performed without giving her any pain; and then, regarding her mother, with a look of arch but affectionate pleasantry, she requested her to procure for her a pair of pretty ear-drops. On asking her, somewhat in a spirit of gallantry, (though entirely prepared to make good what my words implied) whether she would so far honor me, as to accept a pair of ear-drops from me, as a "keep sake" and "forget me not?" she replied with a kind and meaning look, and a shake of the head, "O no, sir, I thank you, I have enough already to remember *you* by, without that."

Since my return to Louisville, I have witnessed several highly successful mesmeric experiments performed by others, and have been fortunate in the performance of many such myself. The first and second of the following articles are reports of experiments performed by Mr. S——, an excellent mesmeriser; the other articles being reports of those which Mr. N. and I myself performed. I shall only add, that the reporters of the experiments were eye-witnesses of them, and are men of as much discernment and veracity, as any in Louisville.

"On the night of Wednesday, Nov. 10, Dr. F. and Mr. Sawtell came into my office between 10 and 11 o'clock, on their way home to their boarding house. Some incidental conversation took place about mesmerism, and particularly in relation to a patient at the Louisville Marine Hospital, whom, at my request, Mr. S. had on the Sunday previous endeavored to mesmerise, but without success. He had also, on a former occasion, endeavored to experiment with, or rather upon, Dr. F., but with very partial success, as both had previously stated to me. Suddenly turning to Dr. F., Mr. S. proposed to make

another trial upon him on the spot. To this Dr. F. assented, but remarked that he did not think he could be put to sleep then, from the anxious condition of his mind, which was worried with the preparations for the departure of his father's family to the South.

Mr. S. commenced the process about 10 minutes before 11 o'clock. I did not myself believe he would succeed, and was indeed somewhat indifferent about it, being tired and drowsy. In about fifteen minutes however some effect became apparent on Dr. F. This at once roused me and I watched him closely. At about a quarter past 11 he was in a profound sleep, with his eyes firmly closed. At the request of Mr. S., I spoke to him in a common tone first, and then in a very loud one, without his taking the slightest notice of it, whereas when Mr. S. addressed him in the softest and lowest tone, he gave evidence of hearing it at once, and replied faintly or endeavored to do so. As the position of his head was evidently not comfortable, I took from my bed a bolster and placed it on a table behind him to make him easier. I should have mentioned that he was sitting erect in a common chair, his head resting against a writing desk on a table.

Noticing some peculiar movements of his countenance, and Mr. S. assuring me that he was in the magnetic or mesmeric sleep, I suddenly recollected having put by a paper containing some candies of different kinds, procured expressly for the case at the Hospital, unknown to any one but myself.

I accordingly got it out, and handed to Mr. S. a small piece of one description, which he commenced sucking and chewing, holding at the same time very lightly one of Dr. F.'s hands, whose lips and mouth immediately commenced moving in correspondence with those of Mr. S. The latter inquired of

Dr. F. what he tasted? The reply of Dr. F., in a low but distinct tone, was, Peppermint, which was correct. I then put into the mouth of Mr. S. a sugar plum, containing a small piece of cinnamon, which he chewed up, again asking Dr. F., whose mouth was in active motion, what he tasted now? The reply was promptly, Cinnamon. Going into my front office, I mixed with water a little of the compound tincture of gentian, and brought it to Mr. S. He took some of it into his mouth, when Dr. F.'s mouth and face were immediately distorted, as if from an unpleasant taste. On Mr. S. asking him what he tasted, he replied, Medicine. What kind of medicine? Gentian. Immediately afterwards, a small fragment of the cinnamon having lodged between the teeth of Mr. S., he disengaged it with his tongue, and chewed it up, asking Dr. F. what he tasted. He answered, Something that was there before. What is it? Cinnamon. A kind of sugar plum called Sour Drop was then chewed up by Mr. S., when Dr. F.'s face was again contracted as if by a tartly acid taste. What do you taste now? Vinegar and sugar with it.

I now went to my medicine shelves to procure a small lump of citric acid, and returning to the room before trying it, was met by Mr. S., who in a very low tone said to me that he would now make Dr. F., at his pleasure, think of and name any individual that he chose, naming to me at the same time a lady known to both of them. Laying his hand gently on Dr F. for a moment, he asked him, Whom are you thinking of, Dr. F.? The reply immediately was, J——, the lady's first name. Mr. S. then leading me apart, named to me another lady of the same christened name. Approaching Dr. F. as before, and again touching his hand, he asked, Of whom are you now thinking? Ans.—Whom should I think of? Mr.

S.—But I wish you to tell me the name of the person. J——. Mr. S.—J—— whom? J—— J——, (the name whispered to myself by Mr. S.) Calling the latter aside, I whispered to him the name of a gentleman, known to all of us, who had recently come to town, and whom I knew Dr. F. disliked, and requested him to oblige Dr. F. to think of and name him. He assented, and again approaching Dr. F. with me as before, after a moment's pause, demanded, Whom are you now thinking of? Dr. F. seemed disturbed, but gave no reply. The question was repeated by Mr. S. more firmly, when in a quick petulant tone Dr. F. replied—What do you want to know for? Mr. S. again pressed the question, insisting on an answer. Dr. F. seemed very reluctant to reply. Is it a man or a woman? A man (shortly and sullenly). Who is he? Nobody (sullenly). What is his employment, or what does he do? He writes (shortly and sullenly). But you must tell me who he is; what is his name? F——g (Dr. F. giving it in a sullen and reluctant manner, and correctly as to the individual). What objection have you to him that you are so reluctant to name him? He's a d——d rascal.

I now handed the citric acid to Mr. S., who touched it with his tongue. Dr. F.'s face was most disagreeably distorted instantly, and on being asked what he tasted, he immediately answered, citric acid. I now went into the front room, and quietly taking down a drinking gourd, filled it with water, and without speaking, handed it to Mr. S. As he began to drink, Dr. F. commenced making precisely such movements of the throat and mouth, as if he himself had been drinking. Question by Mr. S. What are you drinking? Ans. Water.

About three quarters of an hour having now elapsed since Dr. F. had been fairly in the mesmeric sleep or trance, and it

being late, Mr. S. proposed to awake him. He asked me if he should do it by the reversed passes, or if he should make Dr. F. name the exact period himself. I chose the latter method He then addressed Dr. F. Would you like to wake up? Yes. How long before you will awake? A minute. This of course was the period determined on by Mr. S. in his own mind. I had taken out my watch to note the lapse of time, and punctually to the instant Dr. F. suddenly awoke. He was astonished to find the arrangements about him for the comfort of his head, and looking with surprise on both sides of him as he sate, his first question was, What the d—l's all this? He was totally unconscious of what had occurred, and was incredulous, or disposed to think Mr. S. and myself jesting with him, when we gave him a narrative of the facts, until positively and solemnly assured by us that we were stating realities. He had not the slightest recollection or consciousness of them, and supposed that he had not slept five minutes, when in reality he had been soundly asleep upwards of three quarters of an hour. His eyes were closely examined by me, and were firmly closed. His hands had become somewhat cooler than when awake, and were covered with a profuse and rather clammy perspiration, and his pulse soft, and slower than natural.

When on meeting him at breakfast, the ensuing morning, I gave my father, Prof. Caldwell, a detail of the foregoing facts, he expressed to me a very earnest desire to have the experiments repeated in his presence. As Dr. F. would be compelled to leave the city the next day, Nov. 12th, I succeeded in making an arrangement to that effect for a late hour on the evening succeeding that of the first experiment. A meeting during the day was impracticable, owing to the constant

engagements of both Dr. F. and Mr. S. The parties therefore again met at my office after 10 o'clock on the night of Nov. 11. My father was there as well as Mr. A. M. Clemens, of Alabama, a young gentleman who is pursuing his medical studies under my direction. Dr. F. was excessively fatigued and harrassed both in mind and body, by a hard day's work, and Mr. S. did not feel well, having been busily engaged throughout the day in his own pursuits, and since supper, having, at her own request, been endeavoring to mesmerise a female friend. This condition of both parties was of course unfavorable to the success of the intended experiment. Dr. F. remarked before commencing, that he did not believe any thing satisfactory could be done with him in his present condition, as, independently of the state of his mind, he was also suffering from a severe pain in one knee, as well as from the headache. The attempt was however made by Mr. S.

It required a longer time than on the preceding evening to induce the mesmeric sleep in Dr. F.; about thirty minutes being thus occupied. When induced, too, it was exceedingly perturbed, owing to the pain in the one, and the fatigue undergone by both parties. Dr. F. was excessively impatient and irritable, sometimes would not reply at all to the mesmeriser, and never scarcely until the question had been repeated several times, and an answer insisted on. To ascertain, however, the character of his sleep, I called to Dr. F. several times loudly by name, without receiving the least notice from him, while the low tones of Mr. S. were promptly heard and attended to.

I now handed to Mr. S. a fresh sponge cake, the surface of which was covered with a viscid preparation, made, I believe of the white of egg. He bit and chewed a piece, asking Dr. F.,

whose mouth was immediately set in motion, what he tasted? Dr. F.'s reply was—something sweet—it sticks to the teeth; such was the fact in Mr. S.'s mouth.

I then touched the sleeper's left hand. Mr. S. inquired, Who is touching you? Ans. Dr. Caldwell. My father then touched his right hand. Ques. Who is touching you now? Ans. His father. Ques. Whose father? Ans. Dr. Caldwell's father. Some trials of taste were attempted, as the night before, with candies; but Dr. F. became very impatient and fretful, throwing his head about, and begging Mr. S. to let him alone and let him sleep. His eyes were firmly closed the whole time.

I now brought in from the front room some camphor. Mr. S. applied it to his own nostrils, asking Dr. F. if he smelt any thing. His reply was yes—camphor. I next brought a bottle containing strong aqua ammonia or hartshorn, and held it open, close under Dr. F.'s nostrils, in such a way and for such a length of time, that he could not have avoided respiring it. He evinced not the least consciousness of it; and when asked by Mr. S. what he smelt, he replied, nothing. I then transferred the open bottle for an instant only to Mr. S.'s nose, who could not bear its impression at all. Dr. F. instantly evinced by his face and movement, accompanied by a snuffling noise, a powerful or unpleasant impression on his own olfactory organ, and when asked what he smelt, replied immediately—hartshorn.

I now, without speaking, brought in some apples, one of which I handed to Mr. S. He bit it and commenced eating, asking Dr. F., whose mouth and throat were at once set in motion, as if chewing and swallowing, what he was eating? The answer was, immediately, apple. Ques. Do you like it?

Ans. Yes. Concealing it carefully with his hand from any possibility of Dr. F.'s seeing it, Mr. S. asked; what kind of an apple is this? Ans. A red one. This was correct, it being a large Romanite. I now handed another, a large Golden Pippin, to Mr. S., who bit a piece out of it. Ques. Do you like this apple? Ans. Yes, it is better. (Mr. S. concealing it as before.) Ques. Of what colour or what kind is it? Ans. Yellow. This also was correct. At this time Dr. F. again became very restive and begged to be let alone and allowed to sleep. After a few moments' pause, Mr. Clemens dipped some water in the adjoining room and brought it quietly in the gourd to Mr. S. He took a drink, Dr. F. unconsciously imitating his movements. Ques. What are you drinking? Ans. Water.

I have omitted to mention that, in the course of the experiments of the evening, I whispered to Mr. S. an individual's name, whom I knew to be particularly disagreeable to Dr. F., and requested him to make Dr. F. think of and name him. He attempted this and succeeded so far as to make Dr. F. partially and accurately describe the individual's personal appearance, but the name he did not oblige him to declare. Dr. F. became very much irritated at his insisting on it, and though he evidently had the person present to his mind, refused to answer; and the experiment appeared to produce in him such a state of disagreeable excitement, uneasiness, and discomfort, that it was discontinued.

Mr. S. now awoke him, by reversing the *passes*, as they are termed, by which he had been put to sleep. As in the experiment of the first evening, he was utterly unconscious of all that had occurred for the past hour.

During this, too, as in the former experiment, Dr. F.'s hands

were bedewed with a profuse perspiration, their temperature was lowered, and his pulse became slower than natural.

THOS. L. CALDWELL.

Louisville, November 13, 1841.

The preceding account of the mesmeric experiments, performed by Mr. S. on Dr. F., which I witnessed, is perfectly correct. Nor will any one acquainted with the narrator question the correctness of those which I did not witness.

CH. CALDWELL.

Of the subjoined reports the first two are of some experiments which I made in order to satisfy my own mind concerning the truth of mesmerism, and the influence which I could exert by it, at will, over the feelings and persons of others. The last three, and the most striking of the whole, exhibit the results of experiments performed by Dr. C. in my presence. The facts are detailed precisely as they occurred—without omission, amplification, or diminution. For their correctness, my honour and veracity are most cheerfully pledged to every one who reads these pages. The only concealment I shall attempt, will be in relation to the individuals mesmerised. They were ladies of the highest respectability; and a sense of delicate propriety, as well as a due regard to their own request, alike forbids me to divulge their names. It is also proper to state, that, in no instance, did an experiment fail; but each was immediately and eminently successful. I pass on to the reports.

On the evening of the 29th of November, I made my first experiment in mesmerism; the subject was a Mrs. ——, on whom the following effects were produced.

The perfect mesmeric sleep was brought on in the course of half an hour; during which time, however, I was twice in-

terrupted. These interruptions took up at least half the the time just mentioned; so that in this respect I succeeded beyond my expectations.

To test the soundness of this sleep, I gave the lady's hair a severe and most ungentlemanly twitch—I pinched her ear and her hand with even greater force—but to all this she was as apparently insensible as though she had been a statue. I then pulled my own hair and pinched my own hand in a very gentle manner. Immediately her countenance assumed an expression of pain—she uttered a slight, and as it were involuntary exclamation—raised her hand to that part of *her* head, the hair of which I had pulled on *mine*, and said, "Somebody pulled my hair—it hurts." An uncorked bottle of the most pungent hartshorn was held to her nose for the space of two full minutes; and although her face was much reddened by the application, she remained as perfectly impassive as though it had been so much spring water. I then applied it to my own nostril, when the most striking results instantaneously ensued. Her face flushed, and the tear-drop stood on the extremity of her closed eye-lid, while her whole appearance gave convincing proof of the extreme pungency of the sensation. *Her* taste was in perfect accordance with *mine;* and, when asked, she named every article which I tasted, with the greatest accuracy. Those articles were, apples of two different sorts,—sugar, sugar-plumbs tinctured with lemon; with mint-water, and lastly, wine. Of each of these she detected the taste with remarkable exactness.

A belief in deception practised by the mesmerisee under *such* circumstances, would be to give credence to a greater marvel than the production of the results themselves.

Still continuing the mesmeric passes, I took from the mantel the figure of a small china dog, and asked, "What have I in my hand?" The immediate reply was "A dog." "Well, is it F—— (naming her lap-dog,) "No, it's a *china dog*, with gilt on it." There was a band of gold-leaf round its neck and the stand to which itwas affixed.

After testing her *clair-voyance* by several experiments of a similar nature, I proceeded to try if I could direct and call it into exercise by an effort of my will. The result was as follows.

I willed her to think of a mutual friend, and, after the lapse of a minute or two, the following conversation took place. "Whom are you thinking about?" She immediately replied D——," (naming the individual just alluded to.) "You say you are thinking about D——; do you see him." "Yes." Are you sure you see him?" "To be sure I am—he's in his arm chair." "What room is he in?" "The front room." "Is he not in his study, the back room?" "No, he is not; he's in the front room."

Since she had visited that gentleman he had changed his place of study to the room designated; of which fact, however, she was entirely ignorant. The conversation was thus continued.

"You spoke of his chair. What kind of a chair is it?" "It is a large chair with an arm to write on." "What colour is it?" "Its covered with red morocco—but I think it wants a new cover." "You spoke of the arm of the chair. What colour is the arm?" "I can't see it well; its covered with papers and books; but its very dark." It was black. "Well is it a large arm?" "Yes, its very large, *and there is a crack down it, just so,*" (drawing her finger in a straight line across

her knee.) It is proper to remark here that she had never seen the article in question—and had no possible means of ascertaining this fact. On the following morning I called at the house of the gentleman who had been the subject of our conversation, and found that her statement was perfectly correct. The conversation was continued.

"Do you see any lights in the room?" "Yes, he has a candle on the arm of his chair." "Is it a tallow candle?" "No, its a sperm candle." "Does he use a shaded candlestick?" (This was the kind she had known him to use) "No, its a plain one—it has no screen." "Is it slightly fluted, like your own?" "No, I tell you its a plain candlestick—its lower than mine." All of which was by the next morning's examination proved to be true.

"What is he doing?" "He's sitting in his chair writing." "Is he writing on one sheet of paper only?" "No, he has a great many sheets before him—they're all written on." "What is he writing about?" "He's writing about ——." Again she was correct in every particular.

"Can you tell me how he's dressed?" "Yes, he's got a queer kind of a coat on—its very long and like a gown." "Did you ever see him in it before?" "No." "How do you know that you are not mistaken?" "Because I see him now very plainly." "Does he ever go in the street with that dress?" Here her face brightened up with a peculiar and lively expression, and she quickly replied, "No, I guess he dont—he'd look so funny;"—and an involuntary, hysterical laugh, which accompanied this answer, was indulged in by her for several minutes with, apparently, the greatest good humour.

"What are you laughing at?" When she became suffi-

ciently calm to answer the question she replied, "I'm laughing to think about D—— walking out with that dress on—he would look *so* queer!" and she tittered convulsively at the thought of the grotesque appearance he would make in the open streets in such a garb. Early on the next morning I discovered that she had sufficient cause to indulge in her merriment. "The queer kind of coat," was a long, loose, undress wrapper; and, without doubt, her friend's appearance in the street in *that* dress would have amply justified her laughter.

The lady, being at the time, a sufferer from a severe cold, the pleasure of her hearty laugh, was somewhat dearly purchased by so strong a disposition to cough, that I was compelled to bring my experiments to an end; and, by an effort of my will, dissolved, in a moment, the charm which held her faculties at my control, and awoke her from her *clair-voyant* sleep.

The next experiment which I shall report as being performed by myself is as follows.

The lady, who was the subject in this case, had suffered throughout the day from a very severe attack of headache. I commenced the manipulations solely with a design to remove that affection. In this I was so successful, that, in the course of (about) ten minutes, she declared herself entirely relieved; and, in less than twenty minutes from the commencement of the experiment, was soundly asleep. The soundness of this sleep was tested as in the preceding experiments. I determined, however, to submit the power of *clair-voyance* in the present instance to a severer, test, (at least to an *apparently* severer one) than I had, as yet, employed. I

say "*apparently,*" because in reality it was not so. The mere *existence* of that power is a fact so unaccountable, that no subsequent manifestation of it can increase the marvel.

The test to which I allude, was the following. Taking from my pocket a large silk handkerchief, I folded it in the form of a broad bandage, and bound it closely over her eyes; which were also firmly closed. In this condition I took out my watch, and asked her what I held in my hand? Her answer to this question, and the manner in which it was made, were striking in a high degree. She at first said she thought it "was run down"—then, taking it in her hand, she held it in front of, yet above her head, paused a moment and added—"The hour hand is a little past two, and the minute hand a little past twelve."

She was correct in every particular. It *had* run down—and the time it then indicated was, *three minutes past two.*

To give the details of the conversation that occurred during the remainder of the experiment, would occupy too much space for the present publication. I shall, therefore, confine myself to the *results;* which I will state as concisely and accurately as I can.

I held before her a small book,—a copy of the Psalms, in Hebrew. My questions were answered as follows.—It is a book—a little book—with dark cover and gilt edge. She opened it; and resumed her description. It was not an English book—the characters were Hebrew—the lines run from right to left—there was some person's name in it—it was ——— (reading it)—it was dated—the date was, August—the 29th—1835. She was perfectly correct.

A volume of Kirk White's Remains, was then held before her. Of this book she told the size—style of binding—read

the title on the back—mentioned the name of the youthful poet on seeing his likeness in the book—spoke of him in terms of melancholy admiration, and described the frontispiece representing the place of his burial. In like manner she spoke of Pope's Works, a volume of which was next presented to her. Of the great moral poet she said—he wrote the Essay on Man—an immortal work—she did "not like *him*, though"—he was a snarler at women—he thought they were as impure as himself—and finally, "he was a *peevish, little hunch-backed fellow!*"

In this condition she read, with perfect accuracy, nearly a page in a volume of Shakspeare, which was now held before her. Nor was this a recitation from memory—for, when awaked from her sleep, she could not repeat two lines consecutively of what she had read but a few minutes before. Holding the book in one hand, with the fore-finger of the other she pointed to the line, and, with her eyes firmly closed, and a thick bandage over them, read with great distinctness, exactness and feeling, fully three quarters of a page. Nor would she then have paused, but that I asked her for the book; and gave a new direction to the course of experiment. Let it, however, be borne in mind, that she was by no means familiar with that portion of Shakspeare; and, that, after the experiment was concluded; the bandage removed; the venetian blinds in the room raised; and the lady herself fully awake, she could not read a single sentence in the same work, for the type was small, and twilight was drawing on apace. Yet scarcely ten minutes had passed since she was reading distinctly in the mesmeric sleep.

The scene was now changed. I willed her to see the *sun*. After a moment's pause, I asked her if she saw any thing?

"Oh! yes," was the reply, "and it's very bright." She then said, "It is the sun." Simultaneously with another effort of my volition, the smile passed from her countenance, and her voice changed as she replied, "But it is clouded over now—the clouds are dark and heavy. How much it resembles some persons' life!" and a deep sigh heaved her bosom. By the same agency I caused her to see the ocean. This she described in a peculiarly vivid manner. In a moment after, as if her very being was transferred to mine, her language expressed the unspoken dictates of my will, and she said, "I see something a long way off—but it is very indistinct." Immediately after she resumed with a smile, "Oh! I see it now—it's a vessel, just rising in the distance. It seems as if it had risen out of the water." Thus she described its appearance. It had three masts—a flag at the mast-head—it was an American flag—there were people moving about on the deck—the sails were all set—it was very beautiful—nothing could be more beautiful than a ship on the ocean in full sail. There was a figure at the prow—the figure of a man—it was a distinguished American—"Oh!," she added, after a short pause, "I thought so. It *is* George Washington!" And here she commented on the greatness of his character. Through all this time I had not uttered a single word which had the slightest leaning towards the objects which I wished her to describe. Yet I could not have told my own thoughts with greater accuracy.

The scene now assumed an impressiveness in its interest which I can never forget. Directing the lady to look upwards I asked her what she saw? She replied—"The clouds are gathering—they are very dark—they are black, and hang very low." Turning her attention to different points, by simply naming them and asking, what she saw? the conversation resulted as follows.

The ship had its sails taken in—it was tossing about on the waves—the water was dark, and the waves were high—they broke over the vessel, and it was hidden in the spray—"and there!" she exclaimed in a voice of terror, as she pressed her hands to her doubly-closed eyes, as if to shut out the fearful sight she was describing—"there is the lightning—it dazzles me—there is the thunder—oh! what a terrible peal—the water's filling the ship—I shall drown—I shall drown—Oh God! how terrible!" Her countenance was the picture of terror—her voice the scream of distress—and her whole frame was convulsed with the violence of her emotion. I never witnessed the combined expression of agony and of fear more vividly and strikingly displayed. It was in vain I endeavored to soothe and pacify her. For five minutes I was unable to retain her hands in mine. Her cheeks were cold and bloodless—her arms were extended wildly above her head, and she implored assistance in tones of the most touching earnestness. At length I succeeded in dissipating this highly wrought excitement, and turned her attention to a scene of peace and beauty —moonlight on the unruffled bosom of the deep.

Such is a brief outline of the vision which she saw, and of the effects which it produced. The success which crowned the attempt, far exceeded my most sanguine anticipations. In no instance attending the experiment, was there more done by myself than the simple act of *willing her to see a certain object*, and the proposal of the query, What do you see? And in no instance did she fail of answering that question with the utmost exactness.

Satisfied with the result obtained, and fearful that I should fatigue, rather than benefit, the subject, I awoke her from her sleep. In a moment or two more she was listening with

great surprise to the narrative of the incidents of her mesmeric sleep; which I detailed to herself and a mutual friend, who had entered the apartment, ere she had fully recovered from the excitement produced by witnessing the storm at sea.

There was one circumstance that occurred in the commencement of the experiment, which I find I have omitted. It is as follows.

After bandaging her eyes, as before described, I took from my vest pocket a pair of light blue-glass spectacles—put them on, and looked steadfastly at her for, perhaps, a moment or two. A smile now played over her features, accompanied with an arch expression of countenance, as she said, "Oh! pray, take them off. You look so queer!" I replied by asking, "What makes me look queer?" to which she immediately rejoined, "Why those spectacles to be sure. You don't know how queer you *do* look!"

Before seeing them in her mesmeric sleep, she did not know that I had such an article about me.

The following reports are of experiments made by Dr. C., in my presence. I can therefore state their results as facts occurring under my own observation. Dr. C. will bear testimony to the accuracy of my narration. The subject was a Mrs. ——; a lady of high respectability.

Directing her to keep her mind as free from all exciting thoughts as possible; neither to indulge in hopes of the success, nor fears for the failure of the experiment about to be attempted, but to be perfectly passive in body and in mind, the mesmeriser commenced his manipulations. In a very short time their effect was visible in the extreme drowsiness of his subject; and ere ten minutes had elapsed she was

soundly asleep. The experiments before narrated, as tests of the soundness of the sleep of the individual, were made on this occasion; and with the most complete success. Many of the articles used in this case, were obtained during her sleep, from a neighboring confectionary. I mention this fact simply t oshow that the lady could have had no previous knowledge of what those articles were. Yet she named them with the greatest accuracy. By a motion of his hand, but without the slightest contact, he caused her to raise her hand and arm, and to follow the various movements of his own.

Her sleep was now profound—she had lost all power of sensation, *per se*, but was vividly alive to every feeling experienced by the operator, to whom her very being seemed transferred. He held her faculties at his will—she obeyed his every motion—she heard not—felt not—tasted not, save by him. But through him these faculties were exquisitely acute. Her power of *clairvoyance* was tested in the following manner. Taking out his watch, he asked her, "What have I in my hand?" She replied, "A watch." "What sort of a watch is it?" "It has a white face, and the case is double." All this was perfectly true. "Will you tell me what time it is?" Without the slightest hesitation she replied, "It is eight o'clock." It was *precisely one minute past* eight.

I would here remark, that the lights were placed in a recess on the opposite side of the room; and that the operator himself could not see with sufficient clearness to answer his last question, until they were removed, and placed nearer to his own person. He then took up a book, and asked her, "What have I in my hand now?" She answered, "A book—with gilt on the back." It was an annual, with several figures stamped in gold-leaf on the back. A volume of Franklin's Works

was then placed in his hand. On being asked the usual question, she replied, "It is a book." He then opened it, and asked her, "What do you see now?" "A picture," was the reply. "What sort of a picture?" "It is the likeness of somebody." "Well, is it a man or a woman?" "It is a man." "Can't you tell me his name?" "It is Dr. Franklin." She was correct. Her husband then took from his desk an engraved likeness of a friend. As soon as the Dr. unfolded it before her, her countenance assumed the most lively expression of delighted surprise,—her voice immediately changed, and in a joyous tone she quickly exclaimed,—"Ah! that's my picture; —— took it away from me—it was sent to me. It's my picture." She was then asked, "What do you see?" The reply was, "My friend," "Well, but has your friend no name?" "Yes," she replied, "it is ——," (naming him). Again she was correct. The operator, turning to me, whispered that he would cause her to think about her daughter, who was then living in B——. On asking her a moment afterwards, "What are you thinking about?" she answered, "B——." "Is there any person there whom you would like to see?" "Yes," was the reply, "I'm thinking about T——," (naming her daughter). "What are you thinking about her?" "I think I ought to have written to her—it's a month since I wrote last. She'll be so anxious."

In like manner her attention was directed to her sister who became insane in early youth. After the lapse of a moment, the Dr. asked her, "What are you thinking about?" Her countenance immediately assumed an expression of sadness, and her voice a melancholy tone, as she replied, "I am thinking about one who has caused me much trouble*—she comes to

* Note. In every experiment which I have either made or seen, I have remarked, that the mesmerisee always uses periphrasis in speaking

me in my sleep." This lady frequently complains to her friends, of frightful dreams concerning her deranged sister.

These experiments continued for the space of an hour, at the expiration of which time she was awakened from her sleep, in the manner narrated in the preceding experiments. In a moment, the spell was broken; she opened her eyes and gazed eagerly around,—said, she was "afraid she had been asleep," and listened almost incredulously to the details of the experiments which had been performed upon her.

The lady to whom the two following reports have reference, is an intimate acquaintance both of the Dr. and myself. She manifested, at first, a slight degree of reluctance to the proposition of allowing an experiment of the power of mesmerism to be attempted on herself; but kindly waved it, and consented.

After removing a severe headache from which she had suffered during the day, the operator succeeded in inducing a deep, calm, mesmeric sleep, in perhaps ten minutes. The soundness of this sleep was tested as before, and with entire success. The present experiments, however, were attempted with a bolder aim,—that of transporting the lady to places where she had never been, and to scenes which she had never before beheld. And the result was as triumphant, as the design might appear chimerical, and its execution impossible.

Communicating his intention to me, in a low whisper, the Dr., by an effort of his volition, directed her attention to the

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of individuals of whom the remembrance is unpleasant, either from dislike, unkindness, or from a cause as melancholy as the present. A friend, an individual associated with pleasing recollections, or one who is known *only* as spoken of by the voice of history or fame, is mentioned immediately in his own proper name.

library of the Medical Institute. After the lapse of a minute or two the following conversation took place.

"What do you see now?"

"I see the College—the Medical College."

"Well, what part of it do you see?"

"I see a large room—the Library." N. B. This lady has never been in that room; and is positively known to be entirely ignorant of its contents, except so far as its name imports.

"What do you see *in* the room?"

"I see a great many books all round it."

"Of course, there are books, or it would not be a Library. But what else do you see?"

"I see a large picture on the wall."

"Whom is it like?"

"It's like Dr. Caldwell."

"Well, look again, and tell me what you see."

"I see a smaller picture under it."

"Do you know whom it represents?"

"Yes; it's the same—it's the Dr.—but it is not painted." (It was an engraving taken from that painting, and recently placed as described. I was ignorant of this fact, until assured of its correctness by a visit to the place in question.)

"What else do you see?"

' I see another picture on the opposite side of the room.'

"Well, whom does *it* represent?"

"Oh! they are all the same—it's like the Dr., too.

"Is there any difference between that and the other two?"

"Yes; that is the best likeness, I think—the head is more like his."

"Are you sure of that?"

"Yes, I'm sure. It is not painted as well—but it's more

like the Dr." (This is the opinion pronounced by many. Before this time she was ignorant of every fact concerning that picture. She did not even know that there *was* such an one.) In this manner she described the contents of the room, with surprising accuracy.

The operator then remarked that he would conduct her into another room. After pausing for a moment, the conversation was renewed as follows.

"Where are you now?"

"I'm in a larger room, with benches all round it."

"Well, look round and tell me what you see."

"I see something hanging in the middle of the room—oh! it's so horrible!" and an involuntary shudder passed over her, and her whole frame shook with the violence of her emotion.

"What is it that is so horrible?"

"Oh! it's a skeleton, with long, sharp, fingers, and large eye-holes, (passing her fingers round her own eyes) and he looks so horrible—ugh!" And again she was shaken with an almost convulsive tremor. The feelings which her words expressed, were depicted most vividly on her countenance; but no language can give an adequate conception of the expression which it assumed. The Dr. told her that he would take her away from it, and show her something more agreeable. He then requested her to turn her back to the skeleton, and tell him what she saw. Immediately the darkness of her former vision passed from her countenance, which assumed an expression of surprise and pleasure, affording the most striking contrast to the language of terror which was read in its every line, a moment before, as she exclaimed, "Ah! that is so pretty!"

"Will you be so good as to tell me what you see there?"

"Oh! it is a white figure, and so pretty!"

"Well, what kind of a figure is it?"

"I shant tell you—don't ask me."

"Pray, have the goodness to tell me what sort of a figure it is, wont you?"

"No—I wont tell you—it is very pretty—but it's no business there."

"Well, do you see any thing else near it?"

"Yes, I see another figure on the other side—it is white too."

"Will you have the goodness to tell me what kind of a figure *that* is?"—She immediately replied with a quick, sharp tone of voice,

"No, I shant. Hold your tongue. I wont tell you any thing about it. Bad men put them there. They've no business there." It is almost needless to remark that she was in the amphitheatre, and the figures were those of the *Apollo* and the *Venus de Medici*. She did not know that there were such figures in the Institution.

The operator then said, in a low whisper, that he would cause her to see and describe some of the most interesting portions of the city of Paris. After continuing the passes for a moment or two longer, the conversation was resumed.

"Where are you now?"

"I am in a large city—I never saw it before."

"What do you see there?"

"Oh! I see a great many streets and houses."

"Of course, you see streets and houses, or you would not see a city. But what else do you see?"

"I see a great many trees—they are very tall and beautiful."

"Well, the trees stand closely together, do they not?'

"No; there is a large avenue between them."

"Be so good as to look down that avenue to the West, and tell me what you see."

"I see a large building."

"Is it like a house?"

"No; it's a large building—but not like a house. I never saw any thing like it. It is very beautiful."

"Do you see any thing on it?"

"Yes; there are very splendid figures all over it."

"Is it solid from the top to the base?"

"No; there is a large avenue or passage under it."

Will you be so good as to tell me of what shape it is at the top?"

"It is arched over—it is very beautiful indeed!"

She had been describing the "*Champ d' Elisée,*" through which there is an avenue leading directly to the "*Arc de triomphe de l' Etoile,*" erected in commemoration, and adorned with *bas-relief* illustrative of, the victories of Napoleon. The Dr. then requested her to turn to the East, and tell him what she saw.

"I see a great many very beautiful trees, and a very large building."

"What kind of a building is it? Is it at all like the first one you saw?"

"No; it's very different—it's a large house, or a palace..'— It was the "*Chateau de Tuilleries,*" the royal palace, which stands eastward from the "*Arc de triomphe,*" at the other extremity of the avenue. Between the two is the Place Louis Quinze. To the centre of this the Dr. now directed her attention, and asked her what she saw?

"I see another building."

"Is it like the other two?"

"No; it's very different—it looks like a monument or me morial."

"Is it very high?"

"No; it's neither lofty nor low."

"Do you see any thing on the top of it?"

"Yes; I see a column of stone."

"Of what form is the column?"

"It is broad at the base and tapers towards the top?"

"It is round, is it not?"

"No; it is angular."

"Do you see any marks on it?"

"Yes; I see marks and letters on it—but I can't make them out."

"You think it looks like a memorial or monument do you?"

"Yes; I think it looks very much like a monument."

She had been describing the Egyptian obelisk erected on the spot where the unfortunate Louis XVI, and his Queen, were beheaded.

At this period of successful experiment, the patient, who was not entirely well, became exceedingly impatient at the number of questions she had answered, said she was tired, and wished to rest. The Dr. assured her that he would trouble her but a moment or two longer, and then conduct her home. "Will you have the goodness," he added, "to tell me where you are?"

"Oh! I'm in a very great city."

"Well, but *what* city?"

"I am in the city of a great man,—of Napoleon."

"Well, but has the city no name?"

"Oh! how you plague me! yes—it's the greatest city in France—it is Paris—there now take me home."

The Dr. immediately complied with her request. In a moment her eyes were opened—she gazed confusedly around her—strove for a short space to recall the visions which had been passing through her mind—and as if restored to her personal identity as when the experiments were commenced, placed her hands upon her head, and calmly said, "My headache is very much relieved!" She was unconscious of what time had passed since she first took her seat—and of all that she had seen, and of all she had told, there was no memory save a dull, and indistinct remembrance of a "mass of many images," which she was utterly unable to recall.

On the evening of the 25th of December I was present during the performance of some of the most striking and triumphant mesmeric experiments which it has been my fortune to witness. But, owing to the peculiar circumstances attending their exhibition, it is utterly impossible to convey in writing, a just idea of the life, spirit, and humor, which rendered them so unique in themselves, and so interesting in their results. The whole scene resembled a highly finished dramatic representation. The vivid and frequent changes in the expression of the countenance of the mesmerisee—the piquancy of her incidental remarks—the great good humor with which she reproved the mesmeriser, when, to test the accuracy of her *clairvoyance*, he sometimes endeavored to lead her to "say the thing which was not" in her descriptions of places which she had never seen—though constituting the chief interest of the present experiment, can be but imperfectly described in a written narration. The leading facts are all that I can give, and they shall be detailed with fidelity and precision.

The operator took his seat before her—commenced his ma-

nipulations—and in the course of (I think not more than,) fifteen minutes, his patient yielded to their invisible influence, and was calmly and soundly asleep. The soundness of this sleep was tested by such experiments as those previously detailed, and which, on the present occasion, were as satisfactory as could be desired. One of those experiments was as follows. Her eye-lids were firmly closed, and the room was darkened; in this condition she described accurately two watches which the mesmeriser held before her; and told the time of night as correctly as though she had been wide awake, in a room brilliantly lighted.

Apprising me, beforehand, of his intentions, the mesmeriser directed her thoughts, at pleasure, to various individuals of her acquaintance. And, in every instance in which this was attempted, the answer to the question, "Whom are you thinking about?" was, invariably, the name of the person whom he had previously mentioned to me. In this manner distance and time seemed annihilated or removed; and the feelings with which those individuals were regarded by her, placed entirely at his control. The associations of former years were renewed—the occurrences of the past were brought to view—and friend and foe were linked together by the magic influence of the mesmeriser's will. In a low whisper he then said, "I will take her to London and cause her to see St. Paul's Church." In a moment or two afterwards the following conversation took place.

"Will you be so good as to tell me where you are?" Oh! I'm in a very large city." "Were you ever there before." "No; and I don't thank you for bringing me here." "Why? Is it not a pretty place?" "No; I see nothing but houses, and smoke, and dust." "Will you be so good as to tell me the

name of the city?" Here she smiled; and with an arch expression of countenance, replied, "How can you expect *me* to tell you? I never was here before?" "Well, but, my good madam, I dare say you can tell me, if you will? Wont you?" "Why, don't *you* know?" "Yes, to be sure I do. But I want you to tell me." "Well, it's London, then. Will that do?" "Yes, and I'm very much obliged to you. Now, please to tell me what else you see?" "I see a very large building." "What kind of a building is it? Is it a dwelling house?" "No; it is a church." She then described its dome—parapet—clock—and finally the iron railing of (to use her own words) "an oval form," by which it was surrounded. In like manner she described London Column. Here the lady insisted on being taken to a more agreeable spot, declaring she would answer no more questions "in all this smoke and dust." The mesmeriser assured her that he would remove her immediately, and, turning to me, whispered, "St. James Park." The conversation was renewed. "You are in a pleasanter place now, are you not?" "Yes; this is a very pretty place." "Will you be so good as to tell me what you see?" "Oh, I see grass, and beautiful, tall trees—and walks—and people moving up and down." "Will you please tell me what kind of trees they are?" Again she smiled, as she replied, "Oh, you're so tiresome—why do you ask *me*—you know very well." "Pray, be so good as to tell me." "I think I've told you enough—you know; so do you tell *me*." "Well they are oak-trees, are they not?" "No." "Hickory?" "No." "Are they walnut trees?" "No; they are not." "They are crab-apple trees, aint they?" "Now you know that's a big lie." "Well, then they are elm?" "Yes they are very beautiful elm trees?" "Are there any animals there?" "Yes, there are dogs follow-

ing their masters." "Do you see any animals *beside* the dogs?" "Yes—there are some cows;"—here she paused, and said in a low voice, expressive of surprise, "It's a strange place for *them*—I wonder what they are brought here for." It may be proper to remark here, that they are the property of a sort of hucksters, who keep them tied to stakes, by the side of the walks, and serve out refreshments of various kinds to the multitudes who frequent this fashionable and delightful promenade.

The operator then invited her to walk through to the other end of the park; when the conversation was thus resumed.*

"Will you please to tell me what you see now?" "There it is again. I wish you would not ask me so many questions." "I will be exceedingly obliged to you, if you will tell me what you see." "Well, I see a large column." "Is it lofty or low?" "It is rather high—it looks as if it were a memorial." "Is it built of brick or of stone!" "Why, of stone, to be sure. Who ever heard of building a column like *that* of bricks?" "Do you see any thing on the top of it?" "Yes; I see a figure." "What kind of a figure is it?" "It is the figure of a man—and he's got a kind of toga or cloak on." "Will you please to tell me whose column it is?" "Why, how should *I* know? I never saw it before." "That's all very true—but, my good madam, you can tell me if you will." "Dont you know, yourself?" "Yes, I know very well." "Why do you ask *me*, then?" "Because I want you to tell me; I shall be very much obliged to you if you will." "Well, I *will* tell you if you'll

* I would here remark, once for all, that the designs of the mesmeriser were, in every instance, communicated to me before any question relative thereto, was addressed to the mesmerisee; nor did she ever make the slightest mistake in replying to his inquiries concerning the *name* of the person, place or thing concerned.

answer my questions afterwards. Will you?" "Yes; I'll answer them with pleasure." "Well, then, it is the *Duke of York's Column.*" She was correct. "Now then," she resumed, "whose son was he? Don't tell me any more *crab-apple tree* stories! Whose son was he?" "He was the son of George III." "Well then, his father was a fool—and his brother, George IV, a little wiser—but a great rascal,—was'nt he?"

The conversation was carried on in this manner, with great spirit, for some time, when, the mesmeriser, after a moment's pause, entirely changed the scene,—transported her to a distant place—and by an act of his volition, caused her to see and describe minutely other objects of which she was in reality wholly ignorant. That place was Paris—its immediate locality, the *Place Vendôme*—and the object to which her attention was, unconsciously, directed, the *Colonne de Victoire,* erected by order of Napoleon. She described that column with great exactness—its size, form and color. Of the latter, her description was, "It is bronze—and marked with arms and figures all over it." It is covered with the metal of fifteen hundred cannon, taken by Napoleon during his campaign in Germany; and bore on its surface devices illustrative of his most brilliant victories in that country. She described the figure by which the column was surmounted—said *it* also was of bronze—it was the figure of a man, with a great coat and a three-cornered hat—it was a very striking figure—it was the figure of Napoleon.

Such were these experiments, and such were their results. But, perhaps, the most striking of the whole is yet to be stated. It is as follows.

The mesmeriser, rising from his chair, requested the mes-

merisee to permit him to walk with her round the room. Extending her hand towards him, she arose, as he took it in his own, and walked with him, arm in arm, partly across the room. Removing her arm from the partial support afforded by his own, he then permitted her to stand alone. As they thus stood, several feet apart, he extended his right arm—*hers* immediately followed it. He allowed it gently to fall by his side; instantly, and as if by unerring instinct, her own assumed a similar position. He slowly raised his left arm—then suddenly extended both—flexed them—folded them on his breast—pressed his hands to his head—placed his forefinger on his cheek, and made various other gesticulations—in each and all of which movements, she followed him as correctly as though her very being had been transferred to him. He slowly retreated from her—she followed—he bent forward—she immediately assumed a similar position—he moved round her—and like the sun-flower to the sun, she followed him in his course,—her closed eyes being still directed towards his.

At this period of triumphant experiment, the mesmerisee complained of being fatigued; a chair was placed by her side; at the request of the mesmeriser she resumed her seat, and he, deeming it prudent to continue the experiment no longer, awoke her from her sleep, by a momentary effort of his will. Of all that she had seen, and said, she retained not the slightest remembrance—could not account for her position in the *middle* of the room, when she had taken her seat, at the commencement of the experiment, at one *side* of it,—and said she thought she had slept "about fifteen minutes," when an *hour and a half* had passed since the operator commenced his manipulations.

Such is a plain, unvarnished statement of the *facts* as they occurred. Of the mode of explaining them I know nothing; but end as I began, by pledging my honor and my veracity for the accuracy and fidelity of the narrative I have given.

WM. NEWTON.

NOTE.—It is worthy of remark, that, when the mesmeric sleep is removed, the mesmerisee retains no recollection of what had taken place during that sleep. But, when it is again brought on, the individual appears to possess a distinct recollection of the places he had formely seen. This fact was clearly established by the preceding experiment. The lady alluded to in the last report, spoke, several times, of what she had seen in her former sleep—compared the different places with each other—and said of the *Place Vendome*, that, "it was not so pretty as the places she had seen before." The reader will remember that, in the former experiment she had seen and described the "*Champ d' Elisée*—the "*Chateau de Tuilleries*"—and the "*Place Louis Quinze*"—the most brilliant portions of Paris.

Since writing the preceding pages, I have been present, by invitation, at another mesmeric experiment, which for its poetic qualities of beauty and sublimity, as far exceeds the others, as *they* surpass the simplest exhibition of its power. I say "poetic qualities;" for while the mere *existence* of this power, converts that into a well attested fact, which before, had passed for the dream of a heated imagination, its *exercise* on the present occasion, was a display of those qualities in their loftiest condition,—that of *poetry combined with fact*. It was to poetry, what fulfilment is to prophecy,—the realiza-

tion of that which seemed too wonderful for belief. That this is strong language, I know. But it is abundantly justified by the experiment to which it refers. To behold one individual deprive another of all power of sensation *per se*—to see him by a mere effort of his will annihilate space, (so far, I mean, as that individual is concerned;) set the most distant places before his vision, and test the accuracy of that vision, by drawing from him exact descriptions of places and objects which he had not seen, and of which he had never heard or read—to wander among the most beautiful, delicate and sublime of Nature's works,—and, in the very midst of this exciting contemplation, to destroy the charm, and restore him to his former state and feelings;—to see all this as a sternly tested reality, would seem amply to justify all that I have said concerning it; and to convince the most skeptical of the omnipotent energy of the influence by which it was accomplished, and of the wonderful power which the Author of Nature has given to the human will.

But the facts must speak for themselves. I proceed, at once, to the report.

The mesmeriser was Dr. C——: the name of the mesmerisee I am not at liberty to give. The time consumed in the performance of the experiment was about an hour and a half. To give the details of the conversation, would, therefore swell this report to an undue length. Let it suffice to state that it was sprightly, keen, and amusing in a high degree. The leading facts are as follows.

The mesmeric sleep was tested as in the preceding reports. The room was so dark that neither the Doctor nor myself, could see the figures on the face of a watch, nor distinguish the English from the German characters, in a book that was

held before the lady. Yet, in this condition, she told the hour by the one, and the position and name of the types in the other. Lights being brought it was found that she was perfectly correct in both. In like manner, she told the names and the figures on a porcelain lamp-shade, and described minutely, the actions which they were represented as performing. It was not until the conclusion of the experiment, that the Doctor, by an examination of the article in question, again perceived that she had, accurately, described that of which he himself was ignorant.

To avoid continued repetition, I would here state, that, I was previously apprized of every object and location to which the mesmeriser wished to transport the mesmerisee; and of which, he hoped to gain from her a correct description. Following thus, the order agreed upon, (but of which the patient was entirely ignorant,) the answer to his question of, "What do you see?" was, *in every case*, the name of the object which he had whispered to myself. I trust that this fact will be borne in mind through the remainder of this report.

The first object which he willed her to behold was the *sun*, at noon-day. Directing her to look upwards, he asked, "What do you see now?" The answer to this question was exceedingly impressive. "Oh!" she exclaimed, "I see the sun. It dazzles me and makes my eyes water;" and releasing her hands from the mesmeriser's grasp, she pressed them closely to her eyes, as if to shut out the brilliancy of the light; while the tear-drops started beneath her closed eye-lids, and trickled down her cheek. She, then, at the will of the operator, described the appearance of the sun while eclipsed; said she saw distinctly "the dark body," which partly obscured it, and asked several questions concerning it. The scene was

changed. "It is night now," she said, "the sun is gone—but there," (and her face brightened with an expression of pleasure,) "is the moon. It is just rising, and quite full." Thus she spoke of its brightening the tree-tops with a beautiful light—shining in "silvery sparkles" on the dew-drops which hung on the grass and flowers—breaking in brilliant jets on the ripples of the stream, which was next introduced into this mental panorama, and dwelt on this last object with great delight. I whispered the single word "music," to the operator. He paused a moment—renewed his interrogatories—and she replied, "I hear a gentle sound coming from a distance—it is music." It was a tune she loved—it was "Home, sweet home," and was very delightful. She saw "the stars in the clear, blue sky," told the form and number of the Pleiades—and the appearance of the moon during an eclipse. Again the scene was changed and she was on the ocean—had never seen it before—saw a brilliant light rising in the East—the water and the sky "were tinged with gold,"—the sun was rising—it was "the most beautiful sight" she had ever seen. All this was in obedience to the mesmeriser's *silent will.*

The places to which she was now conveyed, were, the Garden of Tuilleries in Paris, and St. Jamies' Park in London. In the former place she saw, and described the trees, fountains, and statuary; and in the latter, the Serpentine river, together with several smaller objects. I state merely the leading facts in her descriptions.

Of the former place she said she was in a very beautiful garden—saw a great number and variety of trees—named several kinds—spoke of the elegant shrubbery—many and large plants were "in boxes,"—they were exotics, which she had never seen before—it was a very beautiful place—it was

a garden in France—in Paris. Her attention was now directed in a different course. She saw large figures---they were marble figures—they were figures of men and women. She spoke especially of one. It was a female—it ought not to be placed there—her eyes were directed upwards—she was in great distress—was imploring aid from heaven—and near the skirt of her dress, there was something rising upwards by which she was fastened. This was the statue of Daphne, who, fleeing from the addresses of Apollo, and imploring aid from the gods, was transformed into a laurel.

There was another figure which attracted her attention. She spoke of it as follows. It was a man with his right arm extended—he had a club in his right hand—with his left he grasped a large animal—it was a four-legged animal, but a very strange one—he held it by one horn—he turned its face upward—and seemed about to strike it. It was the statue of Theseus in the act of killing the Minotaur.

The scene was partly changed. She saw a beautiful clear fountain—it was playing, and the water fell into a large marble basin--there was a large bird moving about in the water very gracefully—it was white, and its neck was arched—it was a swan, but she had never seen one before. It was in another part of the garden.

By an effort of the operator's will the scene was again changed. She saw another large garden, but not like the first. It had a great number of trees; she named some of them—had never seen them before—there was a river or a stream winding among them—it bent in a great many directions—there were people walking along its banks—shrubs, and flowers, and ornaments of several kinds were near it—there was a large bird in the water—it was very much like the other—its

neck was gracefully arched—she thought it was a swan, but it was *black*—that seemed strange—she thought that swans were always *white*. She said she was not in France—the people did not look like the French—she was in England.

It is almost needless to state, that, she had been describing the Serpentine river, in St. James' Park. The "black swan" which surprised her so much, was brought, I believe, from New Holland; in which region Nature seems to have departed from the regularity of her productions, in other portions of the world. Black swans and white crows—white crows with black wings,—trees with grass for leaves, and limbless save a large tuft at the top—in short, almost every form of natural curiosity, is the regular production of this singular country.

The scene was changed once more. She was on the ocean again—she was in a large vessel—it was a steam-ship—she did not know its name, and could not tell where to look for it—but it was a steam-ship for she saw the engine. She was directed to look up to the sky again. She did so; and a smile played on her features, as she said, "Oh! it is so pretty!" It was the rainbow—it rested on the water, and rose in a beautiful arch above—there was one also on the waves—but it was not so bright as the other. It was all very beautiful.

Here she addressed several questions to the mesmeriser—maintained for some time a spirited conversation with him—and was finally awakened as narrated in the preceding experiments.

Such is a brief sketch of the results of this experiment. The former reports show the *power* of the mesmeric influence. But it is believed that the present exhibits, in a peculiarly impressive and striking manner, the *beauty* and *sublimity* which may be connected with it. I have stated the leading facts

precisely as they occurred—and most cheerfully hold myself responsible for the truth of the narrative I have given.

WM. NEWTON.

N. B. It is to be distinctly understood that every act of the mesmerisee, in this last series of experiments, was performed in obedience to the *silent* will of the mesmeriser.

It is hardly necessary for me to state that I am Dr. C. referred to, as the mesmeriser, in the foregoing experiments; and that the account of those experiments, and their results given in detail, by Mr. Newton, is as correct and accurate as words can render it.

CH. CALDWELL.

After what has been said in the foregoing pages it may perhaps, be deemed a superfluous repetition in me to subjoin, that every objection which is urged against mesmerism, in any of its qualities—its truth, its consistency with the nature of man, its practical usefulness, or the extent of its applicability in the doing of good—every such objection to the science is founded in ignorance of it, connected, in *all* cases, with prejudice, and in *many*, with superstition. Though nothing additional is considered essential in *defence* of this position, yet a few remarks in *farther illustration* of it may not be amiss; the more especially as they will tend to the refutation of certain popular errors, which prevail in relation to it.

To the usefulness and the consistency of mesmerism with nature it is objected, that it is exceedingly limited in its extent and agency. The general opinion is that its effects can be elicited in but very few individuals. By many who pretend to know something of the matter, it is believed and

asserted, that *men* cannot be mesmerised at all; and that even *women*, to be easily mesmerisable, must be, in constitution, extremely delicate and excitable, if not actually *valetudinary*. Even the Parisian committee, of 1784, were guilty, as already represented, of the unpardonable error of reporting, that "The effects of magnetism (mesmerism) were not evident in healthy persons, and in *some* invalids."

In this belief, prevalent as it is, there is scarcely a single shadow of truth—certainly there is nothing *more* than a shadow—and even *that* is exceedingly faint. The statistics of mesmerism, though far from being yet complete, are sufficiently so for the establishment of the following points.

1. Women are mesmerisable more easily, and in a larger proportion than men; and delicate, sensitive and weakly women more easily than robust and less sensitive ones.

2. Men can be mesmerised as certainly and as deeply as women; though not I say in so large a proportion.

3. Persons, when in perfect health, are as certainly, and, I believe, as easily mesmerised, as when they are sick; and in many cases more so. I have known mesmeric sleep to be retarded, and rendered less perfect, if not actually prevented, by indisposition.

4. As far as experiments have been made with sufficient skill and perseverance, a very large majority of mankind have been found mesmerisable—one uncommonly able mesmeriser assured me that, under his manipulation, *fourteen* out of *fifteen* had proved susceptible of the influence. With the Rev. Mr. Townshend the majority was smaller,—though still abundantly large. Might I report my own limited experience, it would be found to accord with that last cited. A heavy majority of those on whom I operated resolutely, felt the influence—some of them very deeply.

5. Some persons can mesmerise much more powerfully and successfully than others. But as far as the trial has been made, with determined perseverance and skill, it has been ascertained that the majority of those who possess the mesmeric power over such as are destitute of it, is large.

6. According to prevalent belief on the subject, some persons are insusceptible of the mesmeric influence, and some incapable of perceptibly imparting it. This opinion, though sufficiently plausible, and concurred in by several distinguished mesmerists, is *doubtful* at least, if not *improbable*.

Mesmeric sleep, with all its attributes and peculiarities, is a condition of the brain and nerves, in harmony with a natural law, by which that system is controlled and governed. But the brains and nerves, of all men consisting, as they do, of similar kinds of matter, and organized, as they are, in a similar manner, must be governed, of course, by similar laws. True; some nervous systems, being less impressible than others, make a more obstinate resistance to the control of the mesmeric impression. But, when under the influence and action of a sufficient power, they will submit to that control. And, though some individuals may be so feebly endowed with mesmeric means, that a vast majority of the human race is beyond the governance of so limited a force; there may be and probably are, a few of a sensitiveness sufficiently exquisite and keen to feel it and yield to it. I am inclined therefore to believe the true position in the case to be, that, in as much as the mesmeric law is a law of the constitution of man, connected more immediately with the nervous system, to whose control every other part of the body is subject—that therefore, under suitable circumstances, the whole human race may, in a higher or lower degree, experience themselves, and excite in others,

the mesmeric condition. Hence, as respects that condition, mankind may, with sufficient correctness, be divided into several classes. And those classes may be composed as follows.

1. Those persons who possess the mesmeric influence in great abundance, and can exercise it with great facility and power.

2. Those who possess it very sparingly, and can exercise it only with a corresponding feebleness.

3. Those who are keenly and deeply susceptible of it. And,

4. Those who are scarcely susceptible of it at all.

The very fact then that *mesmerisability* and a *power to mesmerise*, are positive and universal attributes of man, proves conclusively, that those attributes are subject to a law of nature, framed to take part in the direction of the economy of man, and that the science to which they belong is founded in truth.

But, admitting that a much larger proportion of mankind were unable to mesmerise, or proof against the influence of mesmerism, or both, than is actually the case, the fact would constitute no valid objection to the existence of the principle. To a certain extent a like objection might be urged against the existence of every remediate agent, and almost every cause of disease. Hundreds of thousands of individuals expose themselves with impunity to the miasm of bilious fever, in every form, and every degree of strength, not excepting that of yellow fever, and oriental plague. As respects even the poison of small-pox itself, by far the most contagious of febrile diseases, the same is true. Against the virulence of each of these agents, some persons "wear a charmed life." Still however the agents themselves exist and act with undiminished power. Nor is this all. Individuals have been

occasionally found, on whom tartarized antimony, calomel, opium, belladona, and other powerful medicinal substances produced no effect. Yet has that fact never been adduced, as an argument, in disproof of the existence or power of those substances. It is thus that apparent exceptions to a general rule do not impugn the truth of that rule. They either show that the rule has been misapplied, or the exception misunderstood. In the case before us, so deep is the prejudice, and so deplorable the want of information in those concerned in it, that both blunders may have been grossly committed.

The foregoing observations are far from covering the entire ground of mesmerism, even in relation to general views of it, and much more so as relates to particular details. From a press of other engagements, moreover, they have been, of necessity, very hastily and desultorily prepared. They have not therefore been submitted to the public so much for the purpose of effecting any final decision on the subject of the science to which they relate, as in the hope that they may aid in awakening to it that degree of attention and inquiry, without which no one is authorised to pronounce it either true or false, practical or speculative, injurious or useful—without which, in fact, no one can, except in a spirit of *presumptuousness*, pronounce on it at all. And I regret being compelled to repeat, that, as far as my information extends, such attention has been hitherto bestowed on it in but very few and limited portions of the United States. The condition of the general American medical mind in relation to it, (especially the minds of physicians who have reached and passed the prime of manhood) seems peculiarly apathetic and regardless, It is neither promising in itself, encouraging in its influence, nor prophetic of useful or creditable results. While a small num-

ber of physicians among us admit that there *may* be *some* truth in mesmerism, a much larger number pertinaciously withhold from it their credence; a third class scornfully pronounce it beneath their notice; and a fourth denounce, in terms offensive alike to science and courtesy, both it and its advocates. And of these four classes, (neither of them a scanty one, the first excepted) not an individual has devoted to the study of this science, during his whole life, as many hours as he consumes perhaps, daily, in gossip and idleness—if not in something more exceptionable!!

Such a state of things, I confidently repeat, is far from being reputable to American physicians. It is due alike to themselves (and I include myself as one of them,) and to their country, that they should augment and mature their knowledge of mesmerism—adopt it as a truth in scientific, and a therapeutic means in practical medicine, provided they find it worthy of adoption—and reject, and contribute their part to extinguish it, should it prove to be an imposture. And this they can do only by a thorough investigation of it—by reading, observation, and reflection, and especially by *experimenting* on it much more than they have hitherto done.

To the latter mode of inquiry, in particular, should we, as American physicians, earnestly devote ourselves, for two reasons. It *alone* can furnish us with knowledge which is *indisputably* true. And the knowledge *alone* which it may impart to us, will be *strictly our own*—a possession at which we should resolutely aim.

What we derive from writings procured from abroad, is *borrowed* matter, the possession of which is calculated to humiliate, much rather than to exalt us, in our *own* estimation, and more especially in *that of foreigners*. It bespeaks at once

our intellectual poverty, and our dependence on other nations for that which, by industry, energy, and the talents which have not been denied us, we may easily draw, in much greater abundance, from our own resources. To become, as we should be, independent as well in science and practical medicine, as in our social and political institutions, we must read and interpret the Book of Nature, and make that the principal source of our knowledge. It is the only source that, when fully and correctly understood, will neither deceive, nor seduce us in any way from the path of our duty.

To a course like this we are urged by every consideration that can serve us as an incentive to high-minded action—by personal, professional, and patriotic pride—by a spirit of national independence and dignity—by a remembrance of what our country may rightfully claim of us at home—by the exalted character we should be ambitious to sustain abroad—and, above all, by a sense of the solemn obligation which rests on us, to exert ourselves to the utmost for the improvement of *American medicine*, as well as of that of other countries to which we stand indebted, for the promotion, moreover, of the science of nature in general, and thereby the amelioration of the condition of our race.

Does any one doubt the correctness and high importance of these sentiments, and the deep and weighty responsibility they impose on us? Let him sojourn but a few months in a foreign country, examine strictly what he sees, and treasure up what he hears; and if he be a man of sensibility, conscience, and judgment, he will doubt them no longer. Their truth will break on him—but not *alone*. It will be mingled with remarks, which will excite in him feelings of mortification and regret, on account of the scientific deficiency of his country,

and the light in which it is viewed, by those with whom circumstances compel him to associate.

Though, in most respects, we are a sufficiently proud and self-confident people, in one we are humble almost to servility. And that is a momentous one. It is *originality* in matters of intellect—more especially of *science*. As relates to that exalted attribute of character, we do not merely *suffer* ourselves to be led by the more ambitious intellects of Europe; we almost court the humiliating favor. More discreditable still. In some instances, from a lack of energy and exertion, a mortifying want of a spirit of enterprise in the pursuit and cultivation of novelties in science, however interesting, or however important, or from some other motive alike indefensible, we halt and loiter far in the rear of our leaders—as if unwilling even to be instructed by them. And on no subject have we been, in this respect, more signally at fault, than on that of mesmerism.

As heretofore stated, for upwards of three thousand years, something tantamount to mesmerism has been distinctly shadowed forth, and openly and constantly practised, by many individuals of high distinction, as well in the modern as in the ancient world—and in every civilized and enlightened country. And it is considerably more than half a century since Mesmer boldly commenced his singularly imposing and successful career in it. Much, moreover, of interest and ability has been written on it, and published, in separate works and periodical journals, especially in France, Germany, and Prussia. Yet even now thousands of physicians, in the United States, are utterly uninformed of its phenomena, its name, and even its existence. As relates to this subject, we have trodden too closely, steadily, and I might perhaps add, *servilely*, in

the footsteps of the physicians of Great Britain, who, in several important branches of the *science* of medicine, are not a little behind the physicians of continental Europe; while, in the *practice* of it, they lead them. On us it is incumbent to avail ourselves of the discoveries and improvements of both, and the advantages they offer us—of certain portions of the medical science of France, Germany, and Prussia, and of the practice (as far as it may be found to comport with our own practical experience, in the treatment of American diseases) of Italy, Great Britain, and Ireland—more especially as it is conducted by some of the physicians of London and Dublin.

Nor must we stop here. As an independent, conscientious, and high-spirited people, worthy of the original stock from which we sprung, and of the glorious ancestry from which we are *immediately* descended, it is our duty, I say, to cultivate strenuously every department of professional knowledge at home, and, to what we derive from abroad, add the results of our own labors, in the form of experiment and observation on the diseases of our own country, conducted and matured by such reflection and judgment as we can bring to the task. In this way alone can we duly acquit ourselves of our obligations to the great community of the world, whether now existing as contemporaries, or to succeed us, as posterity, render ourselves worthy of the advantages we enjoy, and realize the proud anticipations we cherish.

APPENDIX,

ON

THE USES OF MESMERISM.

Of the numerous obstinate and pertinacious antimesmerists of the day, some individuals, less intractable and dogged than the rest, who, being induced to make a slight inquiry into the subject, have been compelled, by the force of facts, to withdraw their opposition to the *truth* of mesmerism, have taken post on the fashionable *utilitarian* ground, and boldly propound the question, CUI BONO?—as a fresh form of battle-cry. Admitting, say those self-wise, but discomfited doubters, and carpers at all that is new in science, *because* it is new—because it is not the discovery of their own sagacity—or because, being discovered by others, it is to them unintelligible—admitting, say those fault-finders, whom nothing can satisfy, that mesmerism is true, in all its details and wonder-working powers, wherein consist the benefits it is destined to confer on the world? Has it hitherto produced any of those benefits? or has it not rather been an unprofitable source of empty surprise, and bewildering wonderment?

That questions to this effect should be put by the uninvestigating multitude, who take but little concern in the higher and more recondite relations of things, should not much move us;

because it is the natural fruit of the incompetency of uninformed and unreflecting minds. But that physicians, naturalists, and others, whom the world calls enlightened and scientific, should thus loosely interrogate, is matter of amazement.

According to the admission of the interrogators referred to, mesmerising is a process of great power, and produces for a time, (longer or shorter at the will of the operator,) a deep and striking impression on the nervous system, and a corresponding change in its condition and action. But the nervous tissue is, to a great extent, the ruler and director of the animal economy, and influences and controls, for good or evil, all the other tissues of our bodies. But enlightened and practical physicians are familiar with the fact, that every article and agent capable of producing on the body a powerful effect, may, by experience, judgment and skill, be rendered subservient to sanative purposes, in the treatment of disease. If to this rule there exist any striking exception, it is not at present within my remembrance. Opium, belladona, prussic acid, tartarised antimony, oxide of arsenic, and other poisons, when skilfully administered, are remediate substances of a high order. So are electricity, galvanism, caloric, and all other manageable agents, capable of operating with great power. Why are these agents thus strongly remediate? Because they operate with great force on the nervous system; and, through that, on every other tissue of the body.

Of mesmerism, we have the strongest reason to believe, that the same is destined hereafter to be true. Am I asked, why it is not true already? I answer, because both the science and the correct remediate application of it, are *virtually new*, and therefore *imperfect*. For though, as already mentioned, both the science and its sanative employment are of

great antiquity; yet, until a date comparatively recent, the knowledge of them was exceedingly obscure and limited, craftily mystified, and deeply imbued with superstition and fanaticism; and their curative influence, in the treatment of disease, was correspondingly defective. And such is the uniform order of things.

It is the decree of nature—or if the expression be more acceptable and emphatic, of the AUTHOR of nature—that, in their incipient state, all things must, necessarily, be crude and inefficient. Of every discovery, invention, and improvement, whether in science or art, this is known to be as proverbially true, as of things that have life. They have their period and condition of infancy and weakness—and this universally. As far as we are informed, Hercules *alone* was at once a hero and a conqueror in his cradle. Nor, during the age of infancy, is it possible to predict the performances of manhood. To the use and progress, I repeat, of sciences and arts, these remarks are perfectly applicable.

At the commencement of navigation, when human society itself was young, vessels were small, and unskilfully constructed; and, in prosecuting their voyages, rarely, if ever, did their conductors intentionally lose sight of land. And who, at that period, would have ventured to conjecture the wonders, which the science and the art have subsequently enabled navigators to achieve!—The world circumnavigated—seas, oceans, islands, and continents, visited and explored—the productions, both vegetable and animal, of the whole earth, including seas, lakes, and rivers, as well as every description of dry land, converted into a *common stock*, for the subsistence, and other necessities and conveniences, comforts and elegances of the human race. And, higher still; to the same source, so lim-

ited, feeble, and insignificant at first, are we indebted, in a great measure, for the civilization, refinement, and entire mental improvement of man.

Of astronomy, were I to trace its progress and history, from its dim and narrow commencement in Egypt and Chaldea, to its present expansion and blaze of glory, throughout the civilized world, the same would appear to be conclusively true.

Of electricity, from its first faint phosphor-light, emitted by amber, when subjected to friction, through the gleam and explosion of the discharged Leyden vial, and the battery, to its identification with lightning, and the disarming of the thunder-cloud, the same may be affirmed.

And, when Galvani *accidentally* discovered in a reptile, the subtle, penetrating, and powerful agent, which now bears and immortalises his name, who would have imagined, that that agent, apparently, at the time, so petty in its influence, would become, in the hands of Davy and others, the means of the most astonishing and important operations in art, and disclosures of a corresponding character in science!

Last, and perhaps greatest of all, comes the omnipotency of *steam*. When, through neglect, or want of skilful management, that *infant offspring* of fire and water, first blew the lid off a tea-pot or a sauce-pan, nothing short of lunacy would have dreamt, that it would become, in time, the most powerfully and sublimely operative of earthly agents. That it would augment, almost to infinity, the efficacy of man, in innumerable branches of labor, art, and science itself—enable him, in the previously slow and laborious occupation of the transportation of his articles of merchandise, without labor or difficulty, to outspeed the wind, with stupendous burdens; and, in his travels, by land and water, of choice or necessity, on busi-

ness or pleasure, to approach the annihilation of time and distance!

If it be true then, as it certainly is, that these several discoveries and improvements in science and the arts began in a crude and infantile condition, and attained, in time, to a mature and herculean one; that they began under the blight of contempt and ridicule, and rose to the summit of respect and applause—not to say of *veneration* and renown; that they began in utter and hopeless uselessness, and became bounteous and even peerless sources of beneficence to man; and that they arose amidst opposition, denunciation, and persecution, and gained the patronage, and became the pride and boast of the civilized world—if all this be true of the several sources of agency referred to, who, that is possessed of either prudence or sagacity, will hazard his character for judgment and foresight, by confidently asserting that a similar degree of usefulness and its concomitants is not in store for *practical mesmerism!* Though I do not positively assert that such *will* and *must* be the case with that so called *strange* and *mysterious* science; I fearlessly defy the wisdom and logical resources of the world, to render a sound or even a plausible reason, why it *may* not be. Of all agents I have ever wielded myself, or seen wielded by others, mesmerism, skilfully and efficiently administered, exercises the most powerful—far the most powerful sway over the nervous tissue. And that again, as already stated, is the predominant and governing tissue of the human body. Whatever therefore, to an unparalleled extent, rules and modifies *it*, can hardly fail to do the same to the whole body.

If this inference be not fairly drawn from correct and unexceptionable premises, I shall feel myself bound to thank for

his instruction the man, whether mesmerist or anti-mesmerist, who will disclose to me its defects. But I have not yet done with the subject. Instead however of dwelling any longer on plain and to me satisfactory inferences, as to what *may*, and, I believe, *will* be the issue of the mesmeric treatment of disease, I shall offer a few remarks on what that treatment has already done. And I shall draw the matter of those remarks from two sources—what I have myself seen and done,—and what I have received from oral and written accounts, which I believe to be true.

In practical mesmerism my own experience has been exceedingly limited, having been confined almost exclusively to nervous or gastric headache, which, in dozens of instances, I have never failed very greatly to alleviate, and nearly always to remove. In relieving or curing certain forms of superficial uneasiness or pain, I have also been successful.

In a few cases of gout, where the pain was floating, obstinate, and severe, and not altogether unaccompanied by danger, I have known much relief to be derived from practical mesmerism.

Of certain forms of spasmodic and convulsive disease, such as epilepsy, hysteria, and periodical and inveterate hiccup, the same is true. Of the latter complaint, one of the most intractable attacks I ever witnessed, was completely cured mesmerically, by Dr. Elliotson, of London, who is daily and successfully engaged in practice of the kind, in certain sorts of nervous affections, which have refused to yield to other remedies. Such at least is the positive information I have received, from which I cannot withhold my belief. To the entire prevention of pain in severe surgical operations, by the mesmeric influence, I have already referred in brief detail, and could cite several other cases in proof of the fact. Nor is this all.

In France, Germany, Prussia, Switzerland, and elsewhere in continental Europe, many periodical and other works of perfect respectability, abound in reports of cases, from the pens of distinguished physicians, in which serious and severe complaints have been successfully treated by mesmeric means. And the evidence rendered in verification of those reports is as substantial and valid, as that given in favor of the cure of disease by various other remedies, to which we never dream of denying our belief. In our own country, moreover, several large and firm-rooted teeth have been extracted from persons in mesmeric sleep, without the production of the slightest sensation. And, as respects timid individuals, especially women and children of deep sensibility, this must be regarded as an improvement of no common moment, in so painful an operation.

A few passages, in confirmation of the curative effects of mesmerisation, extracted from Townshend's very interesting work, entitled "Facts in Mesmerism," shall close this Appendix.

"On one occasion, two medical gentlemen, by no means favorable to mesmerism, were present when I was about to mesmerise Mademoiselle M——. It was during the festivities of the Antwerp carnival; and my fair patient having been at a ball for two nights running, was fatigued and feverish, complaining much of pains and stiffness in her limbs. Before beginning to mesmerise, I requested the medical men to feel her pulse. On doing this, their exclamation was, "You ought to be in your bed, Mademoiselle; for you have a great deal of fever." In fact her pulse was 120, her skin hot and dry, and her tongue white. I then threw my patient into sleep-waking; and after she had continued in that state, re-

posing on a chair, for about a quarter of an hour, I again asked the Doctors to feel her pulse. Each took a wrist, as before, with due professional gravity, and, with a stop-watch, counted the pulsations. "Marvellous!" they both exclaimed. "This pulse beats quite other than when we last felt it. The sharp, wiry rebound of fever is gone and the pulsations, besides being soft, full and regular, are not more than 80 in a minute." When, after an hour's mesmeric sleep, my patient was awaked, the Doctors again inspected her state, and assured me that every symptom of malady had disappeared. The pulse had sunk to 74 in the minute; her skin was cool and her tongue no longer indicative of fever. In truth she was well."

In pages 179 '80 '81 of his "Facts in Mesmerism," Mr. Townshend gives a very interesting account of the case of a young Swiss peasant, who, for three years, had been nearly deprived of the faculty of vision; and to whom, (though he did not entirely remove his infirmity,) he afforded great relief, by practical mesmerism. The narrative is too long to be extracted at present. But a perusal of it is earnestly recommended to the reader—especially to every candid anti-mesmerist.

The following statement is also extracted from Townshend's "Facts"—page 93. That it is a very extraordinary one is not denied. Nor do I vouch for its truth. I must add, however, that I have witnessed in individuals, when in a state of mesmeric somnambulism, so many all but marvellous acts and manifestations, that my belief, as relates to such phenomena, has grown very capacious. And I ask permission of my enlightened and *unprejudiced* readers (with the *prejudiced* and uninformed I hold no intercourse other than to warn them, *for their own sake*, to scrape the scales from their

eyes, inquire honestly, and endeavor to look at things as they are)—all candid readers, I say, are respectfully solicited, not to reject, with flinty incredence, the extract I am about to lay before them, until they shall have witnessed, or performed themselves, some well-conducted experiments in mesmerism. Then, and not before, will they be qualified to exercise, *rationally* and *creditably*, either belief or disbelief, respecting the truth or falsehood of the facts adduced, by its advocates, in favor of the soundness and utility of the science.

"Chardel, a French writer on mesmerism, gives an interesting account of two sisters whom he mesmerised, as a physician, with the hope of checking a tendency to consumption, which they had both evinced. One evening, being in sleep-waking, they, as if prompted by a natural instinct, entreated their mesmeriser to leave them in that state, only so far demesmerise them as to enable them to open their eyes, and to be committed to their own self-guidance. Day after day they renewed their petition; for day after day they felt health returning under the mesmeric influence. In other respects they pursued their usual habits, and their mesmeric existence had its alternate periods of sleep and of waking, as regular as those of the natural life. At the end of three months, their cure appearing to be complete, M. Chardel conducted the sisters, accompanied by their mother, to a beautiful spot in the country, where he restored them to a knowledge of themselves. He describes in lively terms their surprise and joy on returning to consciousness. It was winter when they entered the mesmeric state; it was now spring. The ground was then covered with snow, but now with flowers. They were then looking forward to an early grave; but now the feeling of renewed health tinged every thing with hope and

life. Almost doubting if they did not dream, they threw themselves into their mother's arms, gathered flowers and smelled of them, and endeavored, by the exercise of their senses, to convince themselves that it was all a blessed reality. Not a circumstance of the three past months survived in their memory."

With this I close, for the present, my "Thoughts on Mesmerism." And though far from being indifferent to the sentiments of the public on the merits of my writings, I had much rather be the advocate of truth, under their disapproval and frowns, than unite with its opponents, or become a defender of error, under all the approbation and applause they can bestow. Nor is this the full amount of my feelings on the subject in question. Should the great body of my contemporary fellow citizens obstinately persist in their opposition to mesmerism, and their condemnation of myself, on account of my enrolment in the ranks of its sustainers; even that will neither dis-spirit, alarm, nor in any way move me. In such a case, if it be possible for an event of the kind to occur, my appeal will be to posterity, under an unyielding confidence, that they, by their verdict, will confirm the sentiments, in defence of which I have earnestly taken part with the mesmerists of the day.

3472